

events in Bakersfield and occasionally in Los Angeles, and are highly mobile, both in the geographic and social sense of that term. If they belong to any church, it is the upper status church.

The middle group has a lower income, poorer living conditions, and generally displays less evidence of social status in the community than the elite. It is made up of the remaining merchants and farmers, with perhaps a few skilled workers among them. They more rarely participate in city activities. This group has some members in churches of intermediate status.

The largely dependent class is made up almost entirely of farm laborers, though a small group of merchants and farm operators, on the basis of evidence of their social participation and living conditions, must be included. On the whole, this group participates very little in any activity other than the church, and rarely in the older church. They never enter the leading clubs. As a group they comprise about 85 percent of the total population, yet they remain outside the sphere of most community activities. A few of the skilled laborers with permanent jobs occasionally breach the line between this group and the upper class, but this is rare.

The church is the most frequent sphere for social contact among members of this class. Nearly two-thirds participate in this form of activity, while less than 20 percent are club members. In this group there are 34 persons (30 percent) whose only social activity is the church, 23 who only participate in community events and other non-organized activity, and 27 who do not participate at all. Most of these latter groups have no ties whatsoever to Arvin, and the dependent class may be differentiated between those with local ties and those without any social ties whatsoever. Nearly half of the laborers did not consider Arvin their home town. Those who display little or no social participation rarely have an income or level of living index above the median point.

The social structure of Dinuba cannot be reduced to a linear scale with the same degree of accuracy. The greater wealth of institutions and the larger and more diversified stable population combine to create a far more complex situation. The dominant community pattern must be viewed as similar to Arvin, with a group of well-off persons in the upper ranges of level of living on one end of the scale and a group of impecunious laborers with poor living conditions and little or no social participation on the other.

There are 25 farmer and merchant families in the sample who fall in the upper-income brackets and in each of the measurement of living conditions (one laborer family also fell into this group). This 12 percent of the population forms an upper class, but its members must be augmented by another 20 to 25 percent who fall lower in the scale on these measurements, but who participate freely in the same churches and clubs. While there are gradations of prestige within this group, it would be difficult to make a segregation of the sort that was possible in Arvin.

Of the remaining two-thirds, there are quite a few whose social life revolves about their church. These groups are usually centered about the Mennonite, Lutheran, and Seventh-Day Adventist congregations, which develop a strong in-group loyalty and are capable of satisfying completely the social outlets of a large proportion of their congregations. Included among these are many of the stabler small