

farmers, most of whom own their own land. Such people are usually bypassed by the dominant community pattern of pecuniary values, having their own special interests and spheres of activity. They are not outsiders to community activity in the same sense that farm laborers are. The differences lie in that they have a stable tenure and a community of interests with a segment of the population, and that they can move into the social sphere of the larger community at will, but remain outside by choice. The laborer, on the other hand, does not have this stability, this participation in a small in-group, and can only with great difficulty become a part of the larger community. Many of the more stable farm laborers—often farmers' sons—associate with these special groups, and mobility from laborer to farmer status is apparently more common while less social connotations are involved in this occupation differential.

Only a small segment of the population is without any ties whatsoever. Only 16 in our sample of 206 (8 percent) failed completely to participate in community affairs, compared to about 20 percent in Arvin. Only 13 percent rejected Dinuba as their home town. Some others have only the most tenuous ties with the community, but this group is much smaller, proportionately and absolutely, than the comparable Arvin group.

The fundamental similarity between Arvin and Dinuba is that there are upper and lower classes with little or no common interest or social intercourse; the one made up of independently employed persons and the other made up of wage laborers. The fundamental differences are, first, that in Arvin the upper group is extremely small while the lower group is quite large, whereas in Dinuba the upper group comprises about a third of the population. Second, in Arvin there is a sharp break between the upper group and the remainder, while in Dinuba there are even gradations from one to the other. Furthermore, there appears to be more opportunity for social intercourse, if not between the top and bottom, at least between successive groups so that social contact and mobility are possible without a change of occupation status.