

and 24 percent from Arvin and Dinuba, respectively). Thus the preponderance of persons from the Dust Bowl states in Arvin results from the fact of large farms and the labor requirements. Furthermore, the group who are in a position of leadership in the community and who therefore can set the standards of its activities are not from this region.

Dinuba family heads have had nearly 1 year of schooling more than those of Arvin. This difference again is largely a result of the fact that farm labor has lower educational attainments than the remainder of the population. We find, for instance, that the average education of farm laborers in Arvin is 6.5 and of Dinuba 6.8 years, while that of farmers and white-collar workers is 9.5 and 9.8 years for Arvin and Dinuba, respectively. It can therefore be said that the difference in level of education of eight-tenths of a year is mostly the result of the difference in economic composition of the population. The difference in level attained among that group which offers leadership in community affairs is three-tenths of a year. Modal education for all groups is 8 years with a second and lower peak at 12 years. That educational attainment (as an index of personal capacity) could affect the quality of community life is an acceptable hypothesis, but the significance of this feature is diminished by the low observed differences not directly associated with economic status.

Arvin residents had but a short time in the community at the time of study, as compared with Dinuba residents. This in part is a function of the age of the two towns. However, a heavy turn-over in population is indicated by the fact that fewer than half of Arvin's residents had lived there in 1940 though by that time the community had achieved its present size.

That this turn-over is largely but not entirely a function of economic status can be shown by the device used for educational attainment and state of origin. If the farm labor group is singled out, 31 percent of the Arvin group and 27 percent of the Dinuba group came during the years 1943 and 1944 (prior to field work). The proportions are 61 percent and 47 percent for Arvin and Dinuba, respectively, when we consider all those who came in 1940 or later. Among farmers and white-collar workers, 37 percent and 15 percent, respectively, came in 1940 or later.

There is no doubt that community loyalty, positions of leadership, and the creation of social institutions are affected by length of residence, and that the recency of Arvin's development (which will be discussed below) and the turn-over in population have had an effect upon the social character of the communities. It is important to realize, however, that such turn-over is in part a function of economic and social conditions. Repeated statements by persons in all walks of life that they did not plan to remain in Arvin because of the inadequate facilities offer the best substantiation of this effect. Thus a vicious cycle is created which finds its origin in the fact that but a small portion of the community has a vested interest in it sufficient to create a sense of stability.

The foregoing has shown that each of the demographic differences is largely, but not wholly, a function of the occupational structure of the two communities. When residence, origin, and education are analyzed by occupation groups, half or more of the differential disappears. Furthermore, the influence of the economic conditions upon