

FACTIONALITY

Surely, you must have noticed by this time that incriminating note, that subtle undertow that has been feeding parasitically on the Saint Dunstan's student body, the scourge of the CLIQUE or faction. It seems that the student body generally has become stratified according to these factions, and the interaction of these various interest groups has of late been so lacking in harmony that we thought it was worthy of treatment, at least cursory, here.

There seem to be both vertical and horizontal classifications of these various factions, to borrow terms from the social sciences, and the first of these terms might be applied to the various classes, years, or whatever you may wish to use to identify the degrees of scholastic progression. Since the clashes between these groups have been in evidence all down through the ages and have been generally looked upon as quite natural and even wholesome, we might disregard for the moment this classification, since this element doesn't seem to have ranged out of hand here on the campus. The horizontal classification, though, since it entertains the various societies and organizations that go to make up the social structure of our campus life, would seem to be a prime target.

It is a generally accepted fact that on this level of student interaction, there isn't always that air of harmony that should pervade the relationships of Christian human beings. The one instance in which there is apparent any semblance of unity is when several of the divers and divided groups combine their forces in a joint attack on one of the other special interest groups. It doesn't seem to make any difference how well or how poorly a particular organization is doing with reference to a standard of right conduct, even one chosen arbitrarily, there always seems to be that small element left unaccounted for, usually only the element of human weakness, that is responsible for the few breaches that are the targets of the attacking parties. The choicest targets, of course, remain the old long established societies and organizations, the **Red and White**, the Dramatics Society, the Glee Club, the various organizations that furnish our liason with other institutions of learning, and so forth; but even within these groups, divisions have been known to arise.

It is very often the case that these attacks are but the laziest attempts to cover up for laziness. It seems that it has always been easier to pass the time in a "bull session" tearing apart the various organizations and finding out just what is wrong with them, rather than spend the same amount of time in critical self-analysis that might serve to point out what is right with them and where they might be able to use assistance rather than criticism in order to better perform the purposes for which they were instituted. It might well be that in the long run we think of ourselves first as individuals rather than as members of our little community, and therefore, we are not very wont to relinquish our own perimeters for those of that community.

Another reason also might be ventured—all the societies here on the campus are more or less in an enforced state of equilibrium in a financially closed system, but none are satisfied with this situation. Each organization can think of so many things they could do or do better if they only had a little more money with which to work, but since there is only so much money in the system, the only way in which they can get more of it is to take it from another society. This attitude leads to constant agitation and turmoil as each group tries desperately to find flaws in the others wherein might be found grounds for a budget reduction, and at the same time, they must be constantly fending off similar attacks by other societies.

In attacks on the financial worthiness of various societies, the past and precedent have always played a leading role. In the minds of some, the most ostentatious organizations should be the best financed; and the lesser ones, that is the ones whose voice has been either stilled or weakened by poor leadership in the past, by the fact that the fruits of their labors are not to be reckoned in material terms, these then, which do not return as much materially for each dollar invested, it would seem, are to be left at the end of the financial banquet table to glean what the powers deign to leave. The real worth of the various societies, the contribution each is to make, and can make if properly supported, to the finished products that stream from S.D.U. on graduation day has seldom played its proper part in the evaluation of the various campus societies.

Some have been heard to say that things cannot be changed here at Saint Dunstan's, that the elements of campus life are perpetually holding their own level, that the fate of the institution has been long since sealed and the seal must not be tampered with. These plaintive ones, reflecting again some stage of that primaeval inertia referred to above as just plain laziness, throw up their hands and impatiently and not too prayerfully they await the day of deliverance. This is neither a very realistic nor very sane avenue on which to be caught traveling. The fact remains that S.D.U. is changing and must change, if not absolutely, surely relatively; either as it remains stationary and grows constantly more and more out of phase with the rest of the world that streams around it, or as it strives ever to integrate the progress of the world, that world for which its undergraduates are preparing, into its own way of life.

What is the ultimate solution for this disease of disunity that is rasping away at the bonds of our everyday interaction one with another? The answer that you might be inclined to venture would more than likely depend on your own factionality.

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