

loss of control and damage to the student experience, the cohesion of the team and the accountability of their position. Unlike converts, however, martyrs did not view themselves as perpetuating acts of subjugation. The most vocal and overt of resisters themselves, they did not challenge resistance due to organisational identification or because senior managers wanted them to, they did it because certain forms of resistance were seen as damaging to the student experience. Of course, it may be that this was rationalisation on the part of martyrs – by identifying student welfare as the antecedent of challenging resistance they could avoid self-identification with senior managers; whether their teams understood their actions in the same way is, of course, debatable.

6. References

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