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**Structural and Cultural Dimensions of Organisation Management  
A Small Firm's Perspective**

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## **Abstract**

This paper is part of a wider study that examined the structural dimensions of small law firms in the UK in the face of changes in the legal services market. The introduction of competitive practices, market reforms and franchise issues has led to a scrutiny of the role and nature of the small law firm. Questions have arisen as to whether they (in comparison with the larger practices who cumulatively are in a minority) are able to contend with the pressures that drive modern day legal practice. With a glaring absence of a separate professional management component in these small firms and the attendant cultural dimensions of such a structure, are issues of structure, culture and management related and important? The intention is to examine these concepts separately and assess their impact on organisational effectiveness, competitiveness and growth.

## **Introduction**

It is not the intention simply to define culture and/or the structure of organisations. Rather the underlying intention is to analyse both concepts to show their relatedness to each other and further in relation to issues of change, to demonstrate the accuracy of the proposition that post modern legal practice requires that small law firms develop a strategic management orientation which is linked to changes in the structure and culture of the firm – in no particular order. In summary, the aims here include:

- To show that culture and structure are related and should be regarded as components of the same concept;
- To show that the model in small law firms where ownership and management are subsumed is relevant to the attainment of organisation objectives as is the culture that prevails in small law firms;
- To demonstrate that the management structure of an organisation impacts its culture and thus that any changes in the structure will have a direct effect on organisational culture or vice versa and thus that the attainment of organisational objectives is dependent at least in part on the culture and structure;
- To show that cultural change is a tool to achieving desired results or organisational objectives;

## **Organisational Structure**

I have argued elsewhere the proposition that the structure and culture of small and medium sized law firms must change in order to be able to respond (ultimately) to the changes that the profession faces in the 21<sup>st</sup> century in the market for the provision of legal services. It may be suggested that this postulation can be extended to other professional service sectors.

This analysis must proffer a diagnostic evaluation of the concept of organisation structure and culture with particular regard to the small law firm. It is permissible in my view to come to the conclusion that one must identify the current culture, in order to assess an organisation's susceptibility to change (and even determine if/whether any change is necessary). One can advance arguments as to why fluidity and change are necessary and how change is somehow linked to performance and growth. In fact this may be an extension or even a variation of one of the views of the argument of Cameron et al (1999). Relying on the Competing Values Framework, they espouse the view that adaptability and change mean that an organisation is effective or perhaps better put, can lead to organisational effectiveness. They even go on to specify that the adaptability and the organic nature of the organisation is in terms of its structure or form and its product mix.

They contrast these organisations with those like Nike and Educational establishments where uniformity and consistency in output suggest quality. This view may not be valid if one considers that whereas the quality of a university degree for example might be consistent, quality is always sought to be improved and is therefore not constant. Nike has research/product development departments and still tries to improve a particular brand of shoes. No one can argue that the course content of university degrees has been exactly the same over the years. The thrust of Cameron et al (1999) is that stability is as they put it, linked more with stagnation than with steadiness and this is demonstrably therefore not always true. Even if the end product stays the same in terms of its makeup, the components that go into the creation of the end product are always modified and improved.

The structure of an organisation is linked invariably with its culture. In fact classifications of culture are often made by reference to the structure and nature of the organisation. And so the social systems, which organisations are, means that results depend so much on peoples' attitude which is in turn influenced by how they are grouped together. Senior (1997) says that people and their work must be structured in some form if there is to be efficacy and results. She adopts the following definition of structure (p54):

*"the established pattern of relationships between the component parts of an organisation outlining both communication, control and authority patterns. Structure distinguishes the parts of an organisation and delineates the relationship between them"*

She refers to Bartol and Martin who add to their definition and analysis of structure the role of management, which according to them designs the pattern of interactions necessary to achieve the organisations goals. And so the results that an organisation achieves depend on how managers structure the organisation and define tasks and relationships between individuals and groups. These relationships are linked to the culture as will be seen below. Does this mean therefore that what an organisation achieves, how it performs depends on the type of culture that exists and that culture depends on the structure, which in turn flows (at least in part) from the management?

This arguably is contingent with Handy's (1993) definition of culture at page 181 when he says that organisational culture is

*“reflected in a structure and a set of systems.”*

In his analysis of structure, Handy (1993) says that it concerns how responsibilities are allocated, how roles are linked in the organisation. Thus the relationship between the different components of an organisation and how they co-exist.

There is thus a common feature it would seem in that structure is concerned with the interrelationships in an organisation and this definition lends itself to an organisation regardless of the size. Interrelationships are themselves a feature of culture since they concern how people relate in the performance of their duties. And so in this Handy (1993) has allowed for the conclusion that a definition of either one of these two concepts involves the other – culture and structure.

What is important about structure here is how it impacts performance and organisational efficiency. In fact it seems that Handy's (1993) analysis of culture is quite extensive because his views on the distribution of power and the degree to which any component of the organisation is able to influence it is similar to an analysis of the cultural fit of an organisation or at least some of it. But clearly there is some relevance to how the organisation evolves. Greiner's life cycle concept has been widely accepted to the extent that it is assumed that for each stage in the life of the company there will be a different management style and culture that will be typical.

Senior (1997) proposes that there are two components of structure and relies on Bartol and Martin's definition. One of them is that it is designed to meet certain objectives or goals and the other is that it is concerned with how these objectives are met or achieved, a process that links the activities of an organisation with the relationships that exist within it. And so for these activities, there will be required a strategy to achieve particular objectives. We therefore arrive back at the juncture that structures must be relevant to the attainment of organisational goals and that the strategy to achieve these goals is relevant to or linked with the culture – how things are done.

Senior (1997) reaches the conclusion that structure can thus be seen as the way that an organisation functions in relation to the relationships that exist within it. She queries Bartol and Martin who write in terms that suggest that structure is always formal because as she rightly asserts, there are informalities that exist in organisations which contribute to efficacy and help achieve results –i.e. how things are done.<sup>1</sup>

This leads to the conclusion that to achieve change – a desired effect, one has to put in place a particular, deliberate and typical culture and that this will impact and affect the ways that things are done and results achieved. From this conclusion, one can arrive at the postulation that in order to achieve any change, the organisation must have a particular type of culture. In order to enable or create that culture, it must have

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<sup>1</sup> Traditional organisational evolution theorists like Greiner agree that flexibility and informality of systems and processes in formative years of organisations contributes to efficacy at the inception stage

a particular type of structure and/or management style. This summary may be seen to be consistent with Greiner's life cycle concept (1972). That for each stage – in other words for the entire life of the firm- it must have particular types of structures and management styles. It is suggested that the particular structure and management style will create or promote a particular type of culture, which will achieve particular results. In the preface to the 1997 edition of his book, Schein (1997) explained that culture as a concept helps to explain many organisational phenomena and crucially, he admits that it is a concept that leaders in organisations can manipulate in actualising their desire to create a more effective organisation. Thus, culture is a management tool that can be used to achieve a desired objective – organisational effectiveness, which is an end result of the change management process (Pettigrew et al, 1994).

Later on in this paper, I will set out the opposite view that suggests that culture is not so closely related to the structure of the organisation. My view is that the connection is fairly definite.

But it does not detract from the fact that behaviour in an organisation is not always pre-defined. Or put another way there are elements of culture that are neither formal nor prescriptive. But even in that informality of structure and/or culture, there is no suggestion that there should not be a prescribed approach to the management of either concept at least at some later stages in organisational life. Therefore if a loose and informal structure is adopted, it should be in response to a situational and organisational analysis that determines specifically that this type of loose/informal structure is appropriate at that stage of the organisation's life.

## **Organisational Culture**

It is necessary at this stage to attempt a definition of culture before dealing further with the inter relationship between both structure and culture. One theme that is common to most definitions is that it involves beliefs and practices that are commonly held.

Schein (1997) defines the culture of a group as:

*“A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems”*

Handy (1993) does not adopt any precise definition, but he refers to “*sets of values and norms and beliefs..*” which are in turn reflected in the structures and systems – a link which has been referred to above and which will be explored later on.

Senior (1997) refers to a number of definitions of organisational culture. Some of them include Louis in 1980 that:

*“A set of understandings or meanings shared by a group of people. The meanings are largely tacit among members, are clearly relevant to the particular group and are distinctive to the group. Meanings are passed on to new members.”*

Then there is Schein's 1992 definition:

*“The deeper level of basic assumptions and beliefs that are shared by members of an organisation, that operate unconsciously and define in a basic ‘taken for granted’ fashion an organisation’s view of its self and its environment”.*

So Schein suggested in the early 90s that culture operates “unconsciously” but in a subsequent edition his definition above refers to practices that are considered valid and taught to new members of the group. If this earlier definition is to be accepted and I suggest that it might, then it contradicts the later one which appears to exclude formal aspects of culture and the fact that it can be deliberate, cultivated, developed and taught. Senior (1997) says these definitions of Schein and Louis are similar in their reference respectively to unconsciousness and implicitness. She quotes others like Drennan who referred to culture as the way things are done in the organisation. This includes habits, attitudes, accepted and expected behaviour. And so implicit here is the acceptance that cultural practices are not always defined and formalised. In fact they are sometimes not easily identified within the organisation. And in this respect, Schein's (1997) definition is incomplete.

Louis (1980) in Senior (1997) also allows for the fact that culture is not always tacit and also he says that culture can be passed on to new members of the group suggesting that it can be managed and controlled. This is important because one of the postulations of this paper is that there has to be change and that this change can be managed and to do so requires some change in or management of the culture and structure of the organisation. Trompenaars et al (2003) observe that culture is contextual and defines the relationship between the organisation and the external environment. Whether this means that in the case of small law firms for example there is a link of some sort between culture and the firms' ability to cope with the changes that they face in the market for the provision of legal services, I am unsure nor is this paper intended to develop this enquiry. But it is those changes, which are external that have created the environment where organisational success is now an issue. And so one must examine the firm and its structure and culture in the context of the external environment. The question arises – is there a fit? Yet further, any structure or culture that is promoted must be relevant to the particular firm itself rather than to some cultural perspective that is general to organisations. The point is that if culture is contextual, any structure or feature of a particular enterprise must be specific to it rather than a general ideological fit to some theoretical concept or framework. It may well be that even if the majority of the features of that framework are in sync with a particular organisation, it is the minority issues of discrepancy that impact the most and thereby create incongruence. This relates to the observation that the effect or impact of change is more important than how change is in itself classified.

Schein's (1997) definition, which refers to culture in terms of how it helps the firm in its external adaptation and internal integration, supports the reference to the



importance of the link between the firm's cultural fit and its external environment. Where this fit is lacking, then there is a need for modification or what is in fact cultural change and/or management (Trompenaars et al, 2003).

Reference must be made therefore to Schein's (1997) further analysis, which develops the argument that the management of culture is a key feature of managerial competence. For Schein, it can be argued that successful leadership of organisations is dependent on the ability to create and manage culture. In doing so, he develops another feature of the discourse – that leaders in organisations have a different role to managers.

Managers live with culture while leaders create and change it. This analysis would appear to be premised on the assumption that both roles are divided in an organisation. One of the features of small law firms is that ownership/leadership is entwined and/or subsumed with management. The roles are not divided and so this distinction is not one that applies with any relevance it would seem except that it emphasises that the roles of both –leaders and managers are important where culture is concerned and thus that the owner manager must have a degree of ability and competence if his/her organisation is to be successful and effective in the manner that the author suggests.

Contingent to their cultural milieus, Darwin et al (2002) propose fourth dimension of culture which is the one where there is no culture. Here there is emphasis on individuality and autonomy. Although they later presented arguments against the organisation practice of managers influencing culture as a tool for creating direction, there is no reason it seems why the lack of a unitary or unifying culture is not itself a type of culture. It is not necessarily regressive for an organisation to emphasise dependence on itself as a unit rather than on individuality and autonomy if that organisation comes to the view that this type of ideology is necessary at a particular time. What seems to be agreed is that underlying practices, values and beliefs should preferably be understood by those who manage an organisation and so Schein (1997) came to the conclusion in his preface that organisational effectiveness is dependent on the ability to manage culture. For an organisation to be effective, it has to achieve objectives amongst other measures. The point to be made therefore is that regardless of who performs the function, there must be an attempt to create, change and/or manage culture if the organisation is to be successful. This is a conclusion that draws support from Senior (1997) and Johnson and Scholes. (1999). Darwin et al (2002) is adopt a more cautionary stance arguing that culture is not so important.

Senior (1997) argues the importance of the firm taking on a supportive culture, which is linked to an organic structure that enables the firm to evolve and change. She says that permanent change can only be effected by changing peoples attitudes and values. And so the conclusion is that any attempt to bring about a significant change in the life of the organisation must involve management of the culture that prevails in it. For the small firm, one of the questions will be how this can be done and identifying where the power to influence culture lies. Attitudes and values, which Senior (1997) says, need to be changed are components of culture and so changing them will achieve the changes desired. Darwin et al (2002) refer to this as the realist tradition and say that in this regard, culture is purposive as one of the engines of organisational effectiveness.

## ***A Relational & Comparative Analysis of Culture and Structure in the Context of Change Management***

Whilst many of the writers above assume a connection between culture and structure, there are others who do not. In my analysis of both concepts above, it was necessary because of the definitions of some writers to explore the arguments that say that there is that closeness in the relationship. Handy (1993) wrote about interrelationships when dealing with his analysis of the structural make up of organisations. Relationships according to the various definitions above involve how individuals relate, go about their business and perform their tasks in relation to each other in the firm. And so somehow, as has been said, analysing one concept will involve the other.

Senior (1997) refers to the work of Schein and Hofstede who wrote about different levels of culture to the extent that these different levels in reality do not explicitly suggest that the structure of the organisation is part of the cultural fit. Hofstede cited in Senior (1997) uses values, rituals, heroes and symbols in his classifications. It can be argued however that the relevance of structure is implicit. One reason why is that the values of an organisation particularly a small one where the power culture is prevalent or characteristic, are defined by the owner manager and not simply because he owns the firm but because he manages it. So the practices (which Hofstede relates to as values) must be defined by someone who has the power to do so. In a small firm it will be the owner manager. The importance of his/role cannot be over emphasised. In fact Schoeberger (1997) says that corporate culture is a product of the firm's founders and relies on Schein for support in reaching this conclusion that the firm's proposition of the way things should work flows from the values that the founder/leader espouses. In Schoeberger's view, this is reflected in the fact that the firm's strategy is so influenced by its culture because it is through this culture that the firm sees and interprets itself and the external environment and then determines how it relates to this external environment. So whatever the founder/leader brings into the firm that will determine how it responds to its external environment and in effect impact organisational effectiveness. In order therefore to achieve a desired result the position and influence of the owner/leader in the small firm is most important. Hence one must come to the issue of structure. But it is emphasised that the owner is only in a position to influence culture because he/she is part of the organisation – managing it. If he/she were not so connected, that influence or the ability to influence would not exist. The end result therefore is that from this perspective, change is effected at least to some degree by those who manage the organisation.

Then Senior (1997) refers to the works of Brown, Alvesson and Morgan. The first two treat culture as only one of a set of variables, which affect the operations and effectiveness, and output of an organisation. This is the objectivist view, which regards culture simply as a variable like structure, technology, the environment etc which will impact the life and performance of the firm.

Whilst this postulation in itself may be right, it may not in fact be relevant. One reason is because the writers refer to these variables as "*critical*". This suggests that they are so important that perhaps any one of them by itself or in combination with others



can affect performance. The failure to define the degree of critical importance of these variables prevents a thorough comprehension of the proposition.

It can be argued too that this label is irrelevant and more importantly that the suggestion of multiple variables is not a far reaching enough definition and because it is not far reaching enough, it is incomplete and therefore inaccurate. Aside from the fact that the degree of importance of the variables is not defined, the relationship between these variables is not either. Senior (1997) observes that there is a consensus that culture and structure are part of the variables. If they are and change is needed to one of these variables in order to influence organisational life and performance which this school of thought agrees is the end objective, can it be argued that changing one will not affect the other? Someone in the organisation must have some control over the structure of it (or else is the organisation out of or lacking in control?). If the individual or individuals exercise control are they not even if only remotely, thereby impacting culture (how things are done now or maybe should be done in the future)?

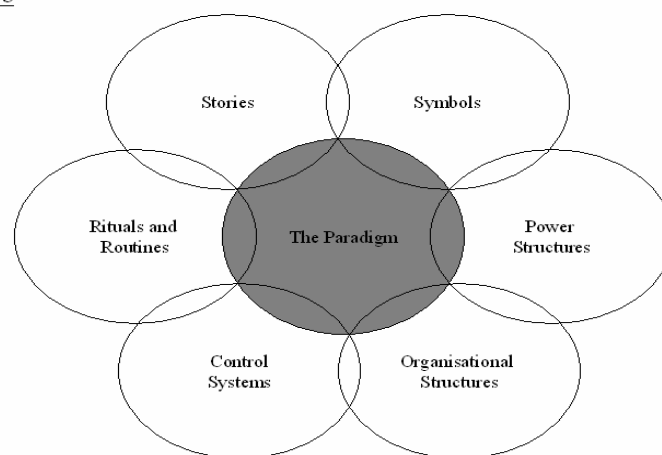
There is some support from the Interpretive school. This school says that culture is just another facet in the organisation (and thus that there are other facets although these others are not stated). Senior (1997) then quotes Morgan who felt that culture involves shared meanings and understandings, which allows people in organisations to see and understand things in a particular way; that people in the organisation are in fact creating the culture in it.

One of the problems with this construct again is that it does not define the “*how*”. So in organisations, is it not the case that the members all occupy different positions in it, and that their understanding of events and things depends very much on the position that is occupied by each? This suggests that the structure is connected with values and beliefs and understanding which the interpretive school says is what culture is. In the questionnaires used in this study, the issue of how people view things in the firm and whether this is related to the position that they occupy was considered. And so even if different factors appear to impact an organisation, there must be some way in which when they are all linked together, a collective impact will affect the organisation and it is this linking together of the various facets that is a theme of organisational culture so far as this paper is concerned.

This idea is perhaps what Schoeberger (1997) describes. According to this author, the relations, practices, and ideas in a firm are what create its strategy and these make up the firm’s culture. So it is not just a part but also the sum total. Schein (1997) too concludes that culture is reinforced by a number of factors and these include design and structure. Although he ascribed these re-enforcers and their applicability to the young organisation, no reason is proffered as to why they are not applicable to the organisation in maturity. Schein (1997) later – and it would appear inadvertently – alludes to this reasoning because he says that there will be culture creators in mature organisations. Whether this distinction (creators versus reinforces) is relevant is not intended to be tested in this thesis but rituals, design, structure and the like in a young organisation will have been developed by the founders. If they have – and they must exist anyway – then they can be at least the tools for the creation of culture rather than be reinforces.

And so Senior (1997) ends with Johnson and Scholes (1994) who's model of culture regards the concept as congruent with all else that occurs in the firm. But Senior (1997) is not clear because culture is described as what makes up the organisation not as something that an organisation has and to this degree, I agree because if the sum total of beliefs, values, how they relate, structure etc comes into an analysis of culture then they can be viewed as part of it. If they are facets of an organisation, then by extension, it can be said with justification that the cultural make up of the organisation defines what the organisation is. This will hold true for the small firm particularly because one will be looking usually at one level and in one direction – where the power and influence lies – when assessing culture. This differs from a larger organisation where there are sub-cultures and sometimes, conflicting value systems.

#### The Cultural Web



**Fig 4** – Culture as a Congruence of all Organisational Factors (Adapted from Johnson and Scholes 1994)

And so all the components of the matrix make up culture and each are able to influence and impact it. So if the structure is changed, the culture which is the sum total of all the parts will be affected. This is one way of looking at Schein's (1997) analysis which argues that founders and leaders have ample opportunity to enforce their assumptions about what needs to be done in an organisation and how it ought to be done, the sorts of relationships between people and the nature of those people (a similar proposition is advanced by Partington, 2002). These opportunities come at inception from the original design of the firm and later through the various reorganisations (structurally) that organisations go through. The issue though is that structures in small law firms are basically the same throughout the organisations life (see for example Hunter et al (2002)) and if there are no changes then it means that opportunities to position the firm to deal with changes in its external environment are not being taken. One is back to the view that since culture is contextual or at least should be, if an organisation exist in such a way that its systems and structures never evolve or change, then it cannot be said to be responding adequately to changes in the environment. If it does not respond to changes in the environment, then it is not developing or evolving.

## ***The Leader and Their Role in The Culture and Change Management Process***

The role and importance of the leader in formulating and changing culture has been alluded to in some degree above. His role is central too to the structure of the organisation because it revolves around him. When he produced a structural view of organisational culture, Handy (1993) identified the power culture, which is similar to what operates in the smallest law firms. Power is centralised in or held by virtue of control of resources.

Schein (1997) identifies 3 sources of cultural beliefs and they include:

1. The learning experiences of members of the firm;
2. New beliefs brought in by new comers
3. The values, beliefs and assumptions of the founder.

When one links Handy's (1993) classification with Schein's (1997) sources of culture, it seems that the owner/manager of the small law firm will have the single most effective if not sole ability to influence culture and thus the direction of the firm. In fact Schein (1997) feels that the founder is by far the most influential especially in the formative years of the firm. As far as the other sources are concerned there is the feeling that their applicability for the small organisation is limited. For one, the incidence of a change in managers/leaders is virtually non-existent in the small entrepreneurial practice. Leaders do not come and go and so new beliefs and values do not flow into the organisation. Whilst it is true that over a period of time there may be modifications to cultural practices in the firm, these will depend on how much or how far those with power are able or willing to enable change<sup>2</sup>. In fact Schein (1997) is clear that leaders are responsible for the creation of cultures because they are the source of ideas and at inception determine how those ideas should be effected. He somehow qualifies this view by saying that these leaders will be "strong leaders" (p 226). But it is not clear whether he thinks that some leaders are weak or that weak leaders do not create culture. It seems that this qualification is perhaps unnecessary or could even be argued to be inaccurate.

If either of the two propositions above (that some leaders are weak and that they do not create culture) are correct then Schein (1997) has not explained who will be responsible for creating at least the initial culture in the firm. Entrepreneurial thinking it is argued, is characterised by the fact that they have ideas and know how to put these ideas into practice. If they do, then whether they are weak or not they thereby create or influence culture. That this culture may be inadequate at later stages of the organisation's life does not detract from what it is – culture. For the smallest law firms, which are sole proprietorships, there is only one founder and one manager. No one else can possibly be identified as a cultural leader or influencer at the inception of the firm. It is precisely because of the fact that Schein (1997) agrees that sometimes the assumptions of the leader are wrong that there is a need to ensure that there is in place those who are able to discern the external environment, plan and manage culture and influence it too. One of the conclusions from this paper is

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<sup>2</sup> See Chapter 2 –Newbold (1988) referred to reluctance and/or inability of managers to relinquish power and authority.

that they need not be the founders unless they are competent (and if they are competent, why not?)

What must be remembered however from above is that because generally, small law firms do not change structurally, the culture of small law firms is unlikely to be influenced by any other than the founder/managers. This has some relevance for the development of a competent manager especially when the area of change management is concerned.

One may recall the arguments of those like Hamlin et al (2001) and Paton et al (2000) who favoured external change agents were contrasted with others like Buchanan and Boddy (1992) who preferred internal agents. For Hamlin et al (2001), it seems that the opposition to the internal agent is that they are not independent enough to take tough decisions. In other words their connection to the organisation may be clouded by sentimental subjectivity. Whether this is true is not enquired into at this point in the study. However, these arguments are clearly premised on the assumption even if not explicitly that an internal agent occupies certain positions in the firm – that they are leaders and/or founders. Or that they are so connected to those who occupy these positions that objectivity and impartiality is excluded.

What is being proposed here however is that this argument lends support to the proposition that the small firm which by its typical structure incorporates leadership with management and with the founder, must consider along its life cycle that management can be divorced from the leader/founder unless that leader/founder is suitable, competent and qualified to perform the role. The subjectivity which Hamlin et al (2001), Paton et al (2000) and others of similar persuasion are against only arises by virtue of the connection which the internal manager has with the organisation. If in truth, he/she does not have that connection, it leaves room for the objectivity which these writers say is necessary for effective change management. But fundamentally, I would argue that such subjectivity does not detract from the competence of the internal change agent and further that the basic post modern philosophy of the write and this paper argues that subjectivity does not detract from validity in any case

## **Conclusions**

In this paper, the issues of culture and structure are looked in terms of their connection to each other and their relevance for change and organisational effectiveness. If the organisation is faced with change, it must consider whether it is capable of facing the challenges posed by the change factors and even it is, it must have a structure and culture to support the change consequences. What emerges by way of general observations is that behaviour; relationships and attitude are driven by the way the firm is structured and thus the way it is managed. So issues of culture are not so fragmentary that they can be distantiated from matters of structure, which is connected itself with the managerial makeup of the enterprise. Additionally, it is surmised that:

1. Culture can be formal and informal

2. The culture of an organisation is linked with the structure. While some feel that culture flows from the structure, others put it the other way. It does seem however that there is an interconnection between both so that changing one will affect the other. This must be particularly striking for the small firm. If we adopt the postulation that both are linked, it means that any change in the orientation of a small firm will involve cultural and structural transactions. This is profound because the school of thought led by Handy in its classification of culture along the lines of power, task, person and role is clear that this is affected by how effective or powerful people are in the organisation. Whether one agrees with Handy that the power culture is typical of small organisations or not therefore, it means that the owner managers (which is what all small law firms are) is central to the introduction and management of change. His/her position is most crucial. Schoeberger (1997) supports this conclusion because the issue of cultural change is linked inseparably to other problems that a firm will face whether they are technical, structural, market oriented or otherwise.
3. If Schein (1997) is correct - it is suggested that the evidence supports this advocacy - then in order to achieve a desired result, - specifically referred to as organisational effectiveness - one must change and manage the culture of an organisation and the success of this depends on the structure that is in place. The ability to manage culture is a prerequisite for successful management.
4. If culture is contextual or should be, a firm, which remains structurally unaltered throughout its life cycle regardless of the environmental context, in which it evolves and exists, then that organisation or firm is not developing in line with its external environment.
5. The management function even if only for the purposes of change management must be sufficiently independent of the founder/leader of the small firm (at least in the performance of managerial competences) if it is to be effective unless objectivity can be otherwise guaranteed.

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