

## Literature Review on Total Quality Leadership towards Achieving Organizational Competence in Christian Organizations

Mr. Mabvuto Fitta Chipeta, Prof. Nyakora, Musa O. –

*BA, MA (Theology), PhD in Leadership (On-going) – Adventist University of Africa.*

*PhD, GIODP, IOD, MKIM, MIHRM, AMKISM, MSHRM. Director of MA and PhD in Leadership at Adventist University of Africa – Nairobi.*

*Corresponding Author: Mr. Mabvuto Fitta Chipeta*

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**ABSTRACT:** *The Bible relates Total Quality with a golden rule from the book of Matthew 7:12 that we must have fair, equal, and good treatment upon our fellow human beings. In other words, both are giving the ideology that we must have the welfare of people at heart. In simple terms, total Quality is a total philosophy of paradigm shift of continuous improvement in all dimensions. Furthermore, total quality is sequential because if you don't have it personally, you won't have it organizationally. There is no way you can expect organizations to improve when people don't improve. Total quality advocates that people have to grow and mature to where they can communicate to solve the problems in order to improve systems of organizations (Covey, 2003. p.251). All what Covey says relates to the Bible as Luke 6:31 repeats the golden rule that "do to others what you would love them do to you".*

*Leaders in Christian organizations get consolation because of the following: they see situations as challenges and opportunities instead of problems, they identify the positive potential in every person and every situation, they respect and value uniqueness and individual differences, they communicate recognition of individual movement, progress, and contributions, they communicate openly and honestly, they see themselves as equal to others in worth and dignity and therefore treat bosses, colleagues, and subordinates as equal participants.*

*Encouraging leaders provide positive performance reviews, communicate in a language of equality through collaboration, cooperation, agreement, and win-win relationships, facilitate open communication of short and long-term company goals or mission statement, and are committed to giving and receiving feedback (Dinkmeyer and Eckstein, 1996.p.8).*

**KEY WORDS:** *Total Quality Leadership, Organizational Competence, Christian Leadership, Bible Principles, Secular Leadership.*

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Date of Submission: 23-04-2018

Date of acceptance: 08-05-2018

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### I BACKGROUND OF THE STUDY:

The genesis of this paper gives the definition of Christian leadership. It further gives the contrast between secular leadership and Christian leadership. It further continues with a synopsis on the relationship of Total Quality principles and principles from the Bible. In addition, it discusses how a Christian leader can be an encouraging leader and bounces back with the effectiveness of Total Quality leadership in cultural-ministerial context. Another portion progresses with a glimpse on formal, non-formal, and informal training methods that can be used to develop Total Quality in Christian Leadership.

### II LITERATURE REVIEW:

A review of related literature on Christian leadership defines leadership as any attempt to influence the behavior of an individual or group regardless of the reason (Hersey and Blanchard, 1987). Niles states that Christian leadership is influencing the behavior of others to accomplish some goal (Study Guide, p. 14). Based on the two authors, I can define Christian leadership as a process of influencing, leading, and guiding people to achieve the common goal. In simple explanation, without influence there is no leadership, and when there is no leadership there is no guidance and the result will be that the goal for the Christian organization will not be achieved.

The difference between Christian leadership and secular leadership is that Christian leadership involves submission to Jesus Christ while secular leadership heavily relies on personal skills. In secular organizations they have nothing to do with the character of a person provided they see the job being done while in Christian organizations character must be in place before leadership is assumed. Christian leadership gets its source of

power from the Holy Spirit while secular leadership has its power through the educational and experiential knowledge.

It is not a hypothesis but the fact that the principles of Total Quality and biblical principles are related. Franklin E. Niles summarizes that Total Quality is delighting your customer. This has a direct link to the Bible (Study Guide, 2003. p.22). For example, Matthew 7:12 “so in everything, do to others what you would love them do to you, for this sums up the laws and prophets” the two statements are related as follows: as Total Quality expresses the need for continuous improvement in serving people through personal and professional development, interpersonal relations, managerial effectiveness, and organizational productivity.

Encouraging leadership is not possible if the person ignores the methodology of encouraging. The following are the methods encouraging leaders use: they communicate positive expectations and beliefs, they build employees’ self esteem, they recognize effort and improvement and utilize the improving management productivity cycle. Encouraging leadership further requires encouraging organization that builds trust, open feedback, and honest sharing opinions, provides and communicates a shared vision, makes decisions at the point of maximum meaningful input, empowers associates, believes and practices equality, has a horizontal as opposed to vertical hierarchy, and identifies teams rather than individuals. Encouraging leaders have self-reflection, self-encouragement, and self-confrontation by focusing on encouraging language. A leader can encourage others if develops traits of concern, self-motivation, and involvement of others (Dinkmeyer and Eckstein, 1996.p.9, 39).

Leadership has meaning when a leader is an encouraging leader. Jeremiah states that to encourage others is a spiritual foundation, he continues that the word encouragement comes from Greek words: “*para*” means alongside of, and “*kaleo*”, means to call. When people come alongside us during difficult times to give us renewed courage, a renewed spirit, renewed hope, that is encouragement (David Jeremiah, 1994). Encouragement is a process that focuses on individual’s resources and potential to assist in building self-esteem and self confidence.

Encouraging leaders apply basic skills such as listening attentively, responding empathically, providing respect and enthusiasm, focusing on strength and resources, seeing positive alternatives for any trait, and viewing challenges with humor and in perspective. Sam Walton states that “you have to talk to people. You have to listen to them, mostly. You have to make them know this is a partnership” (Sam Walton, 1992.p.18).

### **Total Quality leadership:**

From the writer’s perspective, Total Quality leadership can be effective in Christian organizations because of the following: total quality includes personal and professional development which is an ongoing process of progression and when there is a total quality on the person side, there will be total integrity around his value system which in turn enables the Christian leader to become better personally and professionally. An interpersonal relation is another ingredient of total quality and when applied to ministry makes a leader to treat others as you would like to be treated which improves quality on interpersonal relationship.

Total quality further involves managerial quality especially nurturing win-win performance that what is happening inside the business is also what is happening inside the person such that you get the result of win-win cooperation on loyalty to the mission, and constancy of purpose. Organizational alignment is essential in total quality which enables workers to serve customers with quality services. This is important in church setting where our customers are the members and if you put the right people in the right designated places and positions, our members will be able to get total quality services. Niles emphasizes that management greatest duty is to see that everyone can do his or her job efficiently for the organization to be effective and succeed in its mission.

For a person to develop Total Quality in Christian leadership there is need for formal, non-formal, and informal training methods. Formal method normally has a structured series of courses in form of a curriculum that enables a person to obtain a degree, diploma, and certificate. This is vital in Christian leadership context because members are advancing in their education, and technology development that requires a minister to be knowledgeable on these issues. Just to cement on this idea, formal education is relevant due to new global emerging trends that demands Christian leaders to be well versed in order to make good and meaningful decisions.

Non-formal training method is significant in Christian organizations because it provides an additional knowledge to the already gotten formal training method through seminars, workshops, training classes, and conferences where the participant may get a certificate of attendance after completion. Furthermore, Total Quality can be better developed through informal training method. Informal training method is that which is based on a curriculum or subjects but usually done as on-job training, apprenticeship, mentoring, and other one-on-one learning activities. This is vital in Christian organizations because it is experiential in nature and at the same time provides a platform to the new emerging Christian leader to feel and have good work environment.

### **Total Quality and Jesus Leadership**

The champion for Total Quality was William Edwards Deming (October 14, 1900 – December 20, 1993) who was an American statistician, professor, author, lecturer and consultant. He is perhaps best known for the "Plan-Do-Check-Act" cycle popularly named after him. In Japan, from 1950 onwards, he taught top management how to improve design, service, product quality, testing, and sales. Jesus Christ is suggested to be one of the characters who practiced total quality leadership. Jesus competency pattern of leadership was focused on training and faith. The key faith response is availability; God needs leadership availability more than ability. Jesus leadership competency pattern begins with the concept of belief, faith commitment was the first step in developing leaders. By assumption, it may be said that Jesus knew that faith is the fountainhead of values and morals because values derive from faith and any quest after true godliness is doomed unless it rests on a faith commitment to Jesus Christ and His Word. It is faith that triggers personal and spiritual Christian growth.

Jesus had to demonstrate the fundamental principle of faith to the disciples as the first step in leadership training model. For example, Peter and friends spent the whole night without any catch of fish, but before he called him to ministry, Jesus surprises Peter with a miraculous catch of fish. Then He instructs Peter to follow Him to be a fisher of men. Any quest after true godliness is doomed unless it rests on a faith commitment to Jesus Christ and His word.

Second, dynamic growth was another pattern that Jesus used towards achieving leadership competency. As farmers expect the seed that has been planted in the field to grow, Christian leaders and emerging leaders have to grow if they are to be successful in leadership. Jesus approach of leadership was that of allowing the disciples to grow conceptually through private tutoring, experimentally through dramatic glimpses of His glory, emotionally as He opened Himself to them at deep emotional levels, spiritually through confession of His Deity at Caesarea Philippi, and practically by encouraging to serve others as stipulated from the book of Mark 3:20 to Mark 9:29.

To grow spiritually calls for climate of acceptance, love, honesty, accountability, and freedom to become that entire God's grace can make us. Jesus pattern of developing leaders was to allow the disciples to grow and make them new from inside. Vibrant growth does not happen in cold, sterile settings but in honest, warm, accepting, accepting, supportive, and prayerful. Souls grow and mature through both pain and pleasure under the watchful eyes of God and faithful human mentors who know how to stand by in times of both trouble and success. In simple terms, to grow leaders the first step must focus on developing the soul (Longenecker, 1995. pp.45-55).

Third, as Jesus accompanied them, the disciples learned some deep and practical lessons about the importance of relationships with each other as well those from etic environment. Jesus taught the disciples that as they relate to people they must avoid the spirit of self-centeredness (Mark 9:33-37), judging (Mark 9:38-41), brutalizing people (Mark 9:42), and not turning people off (Mark 10:13-16). Instead for leaders to develop good relationships, we must be servants and have awesome power of the listening heart (Mark 10:35-52). The inability to hear people in pain destroy relationships, but relationships are strengthened as we esteem those around us, accept them, look out for the welfare, care for them, remain in touch, serve them, and listen (60).

Fourth, Jesus pattern of leadership competency includes aspiration. In clear terms, Jesus presented the vision of ministry to His disciples. Jesus knew that the futuristic concept was significant in the performance of assigned tasks. Jesus Christ wanted the disciples to have the conviction that by God's grace they could make a difference in this world. He further modeled His vision and shared His view of the future with the disciples. When vision is nourished is the healing to the community and it grows in the face of an exciting venture. This even applies today in the contemporary efforts of developing leaders; mentors have to recognize the significance of casting out their vision with the emerging leaders. However, it requires a leader with passion for the vision to be transmitted to the followers in order for them to share the pulse of the leader's passion.

Despite the varied forms of leadership styles, the author's preference style of leadership that suits both Christian and a secular organization is the transformational leadership style. This leadership style seeks to bring change at any working place without any personal gain. It further instills feelings of confidence in the hearts of the members. The reason of using this form of leadership style is that the church in its strategic plan has long term plans of infrastructure development and the immediate spiritual needs.

When the author first arrived at his working station as the first Seventh-day Adventist chaplain, he discovered that the church has potential members but the situation analysis revealed that there was need for transformation in a number of areas including the spiritual aspect. The church had no fence, the church structure needed renovation. There was low percentage of members returning tithes and offerings. After doing leadership competency studies, it inspired him and the followers by sharing with them the vision in order for the church as an organization to see the need for transformation. By God's grace, the vision was adopted and the church as an organization made a number of achievements as follows; fence project almost through, wiring church, tithe and the membership has increased from 200 to 300.

### **Transformational Leadership:**

The strength of transformational leadership style is that when change is visible, everyone is happy and ready to be part and parcel of the achievement process. In other words, there is ownership of the organization by the members. At the same time, it raises the esteem of the members. The weakness of this style of leadership is that as a leader you need to be very careful because you may develop the spirit of self congratulatory thinking that you are the best and forgetting that its God and the people you are working with who have made it possible. This type of leadership requires a visionary leader.

Another weakness of transformational leadership is that it demands someone who is focused and determined for things to work. It also requires consistency in the sense that there is laxity among the members when you withdraw. It is undeniable fact that I need to review my transformational leadership style in order to pattern it with the style modeled by Jesus Christ. Members need to transform in the area of faith, spiritual growth, relationships among members, and emphasis on our vision. At the same time, there is need to be autocratic at some point for things to move. This change will be implemented through regular revival meetings, training, prayer meetings, home visitation, and emphasis on our vision.

### **Leadership Competency and Team Work**

Maxwell defines a group as any two or more individuals who freely interact and share a common purpose. A team is a group with a charter or reason for working together. Members are interdependent and committed to working together for common goal (Maxwell, 1993. Pp. 196-198). The writer's catchment area covers the entire nation from the starting point and to the end point.

The Christian leadership focus area is called Area 30 SDA Church which has 3 churches in total with a membership of 480 members. All these churches and members are under the author's jurisdiction. This synopsis is enough evidence for a person to have an imagery of the heavy workload. From the sociological perspective, Area 30 SDA church has all classes of people. With this view in mind, this section focuses on the group leadership or team work which plays a pivotal role towards achieving competency in Christian organizations.

The growth and development of people is the highest calling of leadership towards achieving competency (Maxwell, 1993. p.179). As a leader of 3 churches, the plan is to develop a group and not a mere group but a winning team. As Maxwell states that winning teams have great leaders, they have good people; they play to win, keep on improving, and make other team members more successful (182). The writer will develop a group of three lay preachers so that each church can have one strong preacher. Each will be expected to conduct at least three efforts annually making a total of nine efforts per year within Area 30 SDA Church. Each member will also be given an opportunity to perform either at the church where the person is worshipping or any church within the leadership area. Further, the writer will make supervision of the team work to check how one is getting along and guidance will be given where necessary. Each will be given a token of appreciation once in a while because it will be done on voluntary basis.

On the overall, the team which was formed this year has conspicuously manifested good fruits that are worthy thanking God. For example two strong churches have been planted around Dzalanyama range. Two decided to start full time as literature evangelists. One person has been able to convince the leadership through his deeds to a point of being given 4 churches which he's is looking after. The church has made arrangement to be giving him 5000 kwacha per month as an up-keep allowance because he operates from his residents.

However, the team of lay preachers that the author wants to develop further has the following stand as of now. My evaluation indicates that out of 3 it is only a few that are active in ministry. This is an indication that some members of the team do not have the positive attitude towards Christian leadership. Additionally, some of the team members do not have the strength and stamina to work hard on their own to an extent that require a push of some kind. In addition, some of them do not have the followership spirit which makes them not to be willing to submit and follow instruction of their leader. Some team members fail to perform because of personal challenges like finances, families, and businesses. Within the group there some who hungers for growth and personal development to fully join ministry in future.

Further, ministerial team work demands building a dream winning preaching team which is committed and credible. Further, it is the writer's desire to see the team members who are people centered and able to care for one another, who know what is important for the group, who are able to communicate with one another, and be able to grow together. In addition, it the desire of the author to see a team that has the reserve side which is also strong and members should be willing to pay the price. Apostle Paul says, "so neither he who plants and the man who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded to his own labor" (1 Corinthians 3:7-8).

Further, the writer would prefer seeing the team showing togetherness among the group members so that everyone achieves more. For this to be achieved, it is good to use participative management which is a psychology of encouragement that helps in tapping unused human resources by increasing employee involvement on the job and commitment to organizational goals (Dinkemeyer and Eckstein, 18-182). The dream



team that the author want to develop is one which will able to conceptualize the vision of the great commission as stipulated on Matthew 28:18 – 20 that says “then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age”. The goal of developing this team is to win at least 200 more souls in a period of two years and plant at least one branch in one of the police regions.

The competency training model to be used will be that of non-formal, and informal. The author will be personally training them non-formally on quarterly basis and at the end of the year will give them certificates of attendance. The subjects will include homiletics, stewardship, studies in Daniel and Revelation, and how to plant a church. Model by example is one way of building effective team for the team members to see that it is doable, create feeling of building caring relationships among them, and mentor by instruction (Covey, 1991. 119). The group of 3 lay preachers will be developed after they have been identified, thereafter they will be trained, nurtured, and equipped. On informal training model, the members will be exposed to practical experiences for them to mature in ministry. The practical experiences shall include preaching to designated places, home visitation, prayer, and Bible studies.

Further, Jesus team work development pattern of training models by striving to increase their faith so that they should believe in themselves and have confidence that God will be with all the time. Jesus allowed His team members to grow. This will be applied as I build the dream team because growth makes a person capable of doing the job and allows a person to others to a higher level. The idea of following this training model will be to achieve our already set goal of baptizing 200 newly converted members and planting one church branch at regional police headquarters.

### **Strategies towards Achieving Leadership Competency**

Many Christian organizations are in need of great leaders who can develop strategies that can lead the organization towards achieving competency. It is against this background that this paper identifies the areas of my leadership skills that I need to improve for me to be an effective leader as I minister. This section outlines strategies that can lead towards achieving leadership competency in line with formal, non-formal, or informal training. Further, it discusses reasons as to why those strategies have been suggested.

The first leadership strategy towards competency is on problem solving. There have been moments in Christian leadership when problems are overwhelming. This course has helped the writer to realize that all organizations both Christian and secular have problems but the difference is on how you solve those problems. Another important point the writer has discovered in problem solving is not to withdrawal from it but to know that a problem is something a leader can do something about. This reminds the writer the moments when members have failed to respond positively to the vision of the church to the point that the author could just think of just overlooking the situation because there was no answer to the problem.

As a leader it is necessary not to build upon self so big so that a leader should be able to handle big issues effectively. The strategies Maxwell outlines are very crucial in problem solving process. He states that you need to identify the problem, prioritize the problem, define the problem, ask the right questions, talk to the right people, get the hard facts, get involved in the process, selecting people to help you in problem solving, prioritize and select the best solutions, implement the best solution and evaluate the solution (Maxwell, 1993. 86-93).

Second, another strategy towards achieving competency in Christian leadership is that of priorities. Honestly speaking, there are certain things that leaders do which from their perspective they think are a priority while in real sense are not priorities at all. Maxwell challenges that it’s not how hard you work that matters but how smart you work. An example is given of a man who was told to work hard for him to get rich. Unfortunately the hardest work he knew was digging holes, so he set about digging great holes in his backyard; he didn’t get rich instead he only got a backache. This result was realized because the man worked hard without any priorities.

If competency is to be achieved there is need to learn to organize instead of agonizing, as a leader I need to improve on choosing what to do at a particular time, evaluate the priorities, and know the priority principles. Improvement on priorities are relevant because it helps to improve efficiency and few leaders have known that priorities never stay put, further as a leaders cannot have it all, too many priorities paralyze us, and as leaders they need to know that when little priorities demand too much of us, big problems arise. Too often some of the leaders have come to learn too late of what is really important in their organizations.

Third another strategy that can help towards achieving competency in organizations is that of creating positive change. Many leaders would want to create positive change in their respective organizations but they don’t know how to do it in a systematic way. Creating positive change is becoming difficult in many organizations because people resist change. They avoid that their routine may be disrupted, further change creates fear of the unknown, when the purpose for change is unclear, and when people are too satisfied with the

way things are. But as leaders of Christian organizations there is need to create a climate for change in order to develop trust with the people, make personal changes before asking others to change, place influencers in leadership positions, and be able to solicit the support of influencers before the change is made public.

Fourth, another strategy towards achieving competency in leadership is that of following Jesus Christ training model and service. Jesus Christ answers the question of who the ideal leader is in a simplistic manner as follows: “Whoever desires to be great among you, let him be your servant (Matthew 20:25, 26). Though the is the most appropriate, servant leadership demands adaptation and flexibility depending on context as apostle Paul writes to the Corinthian church that “Though I am free from all men, I have made myself a servant to all that I might win more and I have become all things to all men that I might by all means serve some (1 Corinthians 9:22-23).

To add, servant leadership does not mean being a slave of taking all the responsibilities upon your shoulders, a servant leader can delegate some work to other people. Servant leadership does not become compromised with the sharing of authority and responsibilities. The role of leadership in the Bible is that of a servant. The spiritual leader deliberately chooses the hidden path of sacrificial service and approval of the Lord over the flamboyant self-advertising of the world (Sanders, 1994. 61).

Jesus teaching on servanthood was not merely intended to inspire good behavior because we have enough of those nowadays, what we are lacking are people who can execute the servant leadership at the local context. Jesus Christ said, “I am among you as He who serves” (Luke 22:27). The Old Testament clearly demonstrates the servanthood of Jesus Christ. Another example of servant leadership can be drawn from the priestly role of the house of Aaron that his role was to serve by attending to spiritual needs of the people. Jesus Christ further makes it clearly that the Son of man did not come to be served, but to serve (Matthew 20:28) (Mensah, 1990. 10). Adopting Jesus pattern of leadership lays a platform for a leader to call others for missions, live with them, mentor them, and train them from experiential point of view.

### **Application of Change Management and Competency Skills**

The writer’s vision for chaplaincy in the Seventh-day Adventist Church is that two years from now the church will improve tremendously using the total quality leadership concept. The chaplaincy work in the Malawi police service will have a strategic, integrated management system for achieving competency and the satisfaction of the constituency. Competent leadership will result in the spiritual growth of the members. Participation of members in church programs like Camp meeting, board meeting, bible studies, and other prayer meetings will increase.

Another vision is that the organization will move from ignorance of change to the climate and attitude for change after the implementation of total quality leadership. Further, the organization will have what Maxwell describes as an extra plus of leadership thus right attitude. The challenge that makes most programs to fail the attitude of the members. However, after the implementation of total quality leadership, it is my expectation that the members attitude will change for the better. The writer’s vision is that competence will create the right environment and right responses in their participation of church programs.

Another vision is that after the implementation of competency and change management skills, the church members self – esteem will increase. This will make the church as an organization to develop a cooperative spirit for the common good. Further, the productivity or output of church will increase as members will be working towards achieving a common goal. All this will happen because total quality leadership creates an enabling environment that makes members not to be spectators but participators. This fuels peoples’ resources and strengths that make the church to grow.

The organization will have need-oriented programs after the implementation of total quality leadership. This will be possible through strategic management and planning. It will be further anchored through attending and listening to one another’s problems, responding, identifying similarities, seeing perpetual alternatives, and developing responsibility in others. All these put together, the church is expected to scale up its activities through visitations, meaningful worship, improved relations among members, and infrastructure development. The church will also improve in financial management through accountability by making operations within the budget not outside the budget.

The following are the steps which will be used to instill this vision in the members. The vision will be instilled at every gathering especially starting with the leaders at every board meeting. The church officers will be encouraged to extend this vision to the other members in their respective churches. A monitoring team will be established in order check whether the church is moving towards achieving the vision. An evaluation team will make an assessment in form of performance appraisal to see whether the church is off track or not.

### **III CONCLUSION**

Leadership competency and change management skills provide a framework which is in line with all biblical leadership training. Despite the theories and concepts of competency and change management skills, the

biblical leadership perspective is equally vital for the management of Christian organizations. Although secular models are seem to be popular and largely advocated by secular organizations, Jesus model of leadership and leadership training as revealed in Scripture are the best and ideal for Christian organizations. Leadership principles contained in the Bible are applicable in both the religious and secular domains. However, Christian leaders need not to underestimate the importance of developing a principle-centered approach to leadership and models of training others. From the Christian vantage point of view, Jesus Christ remains as our example because He is a true competent leader.

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Mr. Mabvuto Fitta Chipeta. " Literature Review on Total Quality Leadership towards Achieving Organizational Competence in Christian Organizations." *International Journal of Humanities and Social Science Invention (IJHSSI)* 7.05 (2018): 01-07.