

Worldviews Impacting Leadership Within U.S. National Security: Christianity vs Secularism

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According to Hollinger, applying moral virtues and theological (worldview) assumptions to issues is not a simple process. Seeking the good in situations usually proves to be complex in and of itself.¹ Outside of the day-to-day issues one may face these facets are also applied to issues within U.S. national security. George Barna explains “One of the hallmarks of America is the concept of traditional moral values. That body of moral standards serves as one of the foundations on which the nation was built.”² These moral standards are formed and determined by one’s worldview. But, as mentioned, the application of such perspectives and foundations is not simple. With the various types of worldviews that exist, how does the application and approach toward combating worldviews impact U.S. national security? By comparing Christian and Secular virtue, ethics, and character, as well as evaluating the virtue, ethics, and character of leadership within national security, there will be an effective analysis concerning how worldviews impact leadership within U.S. national security efforts.

Worldviews

To truly comprehend the vitality of worldviews, especially as they apply to leadership within national security, there must first be an understanding of what a worldview is, as well as what it impacts. According to Michael Bond, and other contributing authors, “worldviews, like many cognitive and belief constructs, are crucial in guiding people’s thinking processes and behavioural patterns.”³ This is because a worldview is the lens that an individual chooses (cognitively or not) to see the world through. Worldview is often compared to “a pair of glasses through which we see the world.”⁴ Our worldview frames the world, influencing our understanding of what we perceive, and it can either help or hinder our ability to see the world as it really is.⁵ In the words of James Sire, “A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundations on which we live and move and have our being.”⁶ Because of this understanding, the term “worldview” has been applied not only within philosophy, but also across other disciplines like theology, anthropology, and education.⁷ The best way to visualize the concept of a worldview is through, what is called, the “Worldview Triangle.”

¹ Dennis P. Hollinger, *Choosing the Good*, Baker Publishing Group, September 2002, <https://bookshelf.vitalsource.com/books/9781585583379>

² George Barna, “Current View of ‘Traditional Moral Values’ Excludes ‘Biblical Morality,’” *America’s Values Study: Report #04*, Cultural Research Center (November 2022): 1.

³ Michael Bond, Sylvia Xiaohua Chen, Ben C.P. Lam, Wesley C.H. Wu, “Worldviews and Individual Vulnerability to Suicide: The Role of Social Axioms,” *European Journal of Personality* 24, 602-622 (August 2010): 603, <https://doi.org/10.1002/per.762>

⁴ Williams E. Brown, W. Gary Phillips, John Stonestreet, “Making Sense of Your World: A Biblical Worldview,” *Faculty Books* 6, Sheffield Publishing Company (April 2008): 4, https://digitalcommons.cedarville.edu/faculty_books/6

⁵ Ibid.

⁶ James Sire, *The Universe Next Door: A Basic Worldview Catalog*, IVP Academic, August 2020

⁷ Clément Vidal, “What is a Worldview?” *De wetenschappen en het creatieve aspect van de werkelijkheid*, 2008.

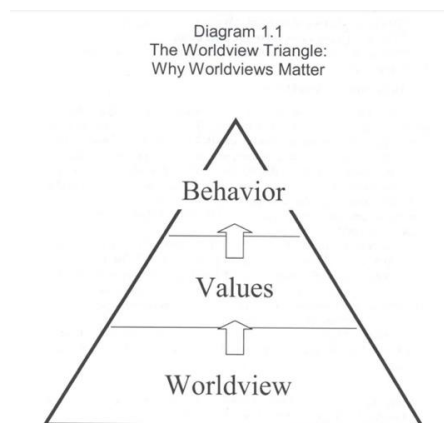


Figure 1.1 Williams E. Brown, W. Gary Phillips, John Stonestreet, “Making Sense of Your World: A Biblical Worldview,” *Faculty Books* 6, Sheffield Publishing Company (April 2008): 8, https://digitalcommons.cedarville.edu/faculty_books/6

With this, George Barna claims that any impartial social analyst would deduce that the United States faces a considerable number of moral and spiritual problems.⁸ This is impacted by the worldviews that are currently shaping the virtues, ethics, character, and perceptions of U.S. citizens and national security decision-makers. As seen in Figure 1.1, an aspect of worldviews is that they shape an individual’s values, therefore shaping their beliefs, and developing their virtues and the morals that derive from them. The establishment of virtue is inevitably the cornerstone of building character and developing ethics. In other words, it forms the moral compass that an individual uses to base decisions. Depending on the type of worldview one holds, these virtues may vary drastically or have common ground with a variety of others. Either way, this greatly impacts leadership priorities, approaches, and relationships.

As stated, this paper will focus on Christianity and Secularism as prominent worldviews. Despite the decline of the Biblical worldview in America and the emergence of syncretism, which is described as Moralistic Therapeutic Deism, Secularism continues to have significant strength.⁹ In terms of distinguishing the differences between Christian and Secular worldviews, Octavio Esqueda explains that a Biblical worldview is built on the ideals and beliefs of the Bible, affirming the existence of spirituality, and is “essential for complete understanding and living according to the Christian faith.”¹⁰ However, a secular worldview is defined as denying “the existence of a transcendent, divine, or spiritual dimension of reality and affirm that reality has a different makeup.”¹¹ With this basic understanding of what each of these worldviews entails, how does this perspective now affect the development and perception of virtues, ethics, and character?

⁸ George Barna, “A Biblical Worldview Has a Radical Effect on a Person’s Life,” Barna Group, December 2003. <https://www.barna.com/research/a-biblical-worldview-has-a-radical-effect-on-a-persons-life/>

⁹ George Barna, “Release #1: America’s Dominant Worldview Syncretism,” *American Worldview Inventory* 2021, Cultural Research Center, April 2021.

¹⁰ Octavio Esqueda, “Biblical Worldview: The Christian Higher Education Foundation for Learning,” *Christian Higher Education* 13, 91-100 (March 2014): 93, <https://doi.org/10.1080/15363759.2014.872495>

¹¹ Mikael Stenmark, “Worldview Studies,” *Religious Studies* 58, 564-582 (May 2021): 574, <https://doi.org/10.1017/S0034412521000135>

Christian Virtues, Ethics, and Character

In *Moral Choices*, Scott Rae explains how Christian ethics are built upon the combination of both virtues and principles.¹² Christian morality and virtues are found within God’s character, so, the virtues or character that Christians seek to pursue are made clear from the Lord’s example, establishing their ultimate foundation of Christian ethics.¹³ While not all individuals share this same worldview, Christianity and Christian ethics are often viewed as “a valuable set of moral guidelines and ideals for society.”¹⁴ There are even those who deny Christ altogether and still state how His moral example and teachings were compelling and insightful.¹⁵ Hollinger states, “All strands of Christianity have incorporated general understandings of the world, and these perceptions invariably lead to a particular positioning within that world.”¹⁶ In other words, this perspective, this understanding of faith and culture, influences how Christians view and approach all facets of society.¹⁷ Summit Ministries offers a “Worldview Chart” to assist in further understanding the facets of the Christian worldview.

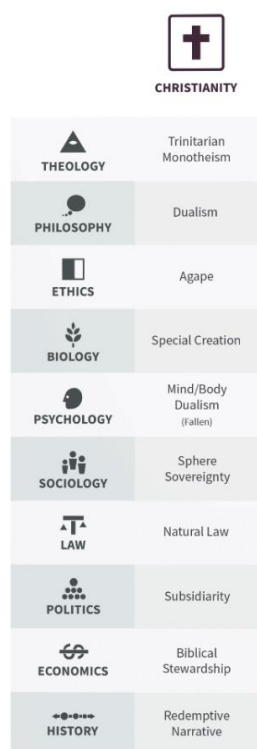


Figure 2.0 Jeff Myers, *Summit's Worldview Chart: Understanding the Key Players in the Battle of Ideas*, Summit Ministries, 2023, <https://www.summit.org/resources/worldview-chart/>

¹² Scott Rae, *Moral Choices* (4th ed.), Harper Collins Christian, October 2018, <https://bookshelf.vitalsource.com/books/9780310536437>

¹³ Ibid.

¹⁴ Ibid., 68.

¹⁵ Ibid.

¹⁶ Hollinger, *Choosing the Good*, 96.

¹⁷ Hollinger, *Choosing the Good*.

Understanding the facets of a specific worldview, from theology to economics and politics, allows for better evaluation regarding the influence and impact of these foundational beliefs. Two main aspects of influence can be applied when discussing the impact of worldviews as they pertain to national security: individual and organizational. The aspect of individual influence is the most straightforward and practically understood since worldview is formed by one's own perspective of the world and, naturally, influences or impacts all decisions they make including how they believe they are perceived. The aspect of organizational influence is determined by how an individual's worldview then impacts, not only the way they believe they are perceived but also how others truly perceive their character and intentions within leadership roles or organizational work like national security. Each worldview presents different facets within both influences.

Individual Influence

Lene Jensen in "The Cultural Psychology of Religiosity, Spirituality, and Secularism in Adolescence" explains that "More than 80% of the world's population identify with a religion."¹⁸ Taking the time to understand the psychology behind *why* inevitably leads to understanding the psychology of decisions that individuals make, relationships one chooses to pursue, and passions one chooses to follow.¹⁹ This is individual influence. Within the Christian perspective, there is a known, internal dimension that impacts the approach to life.²⁰ The combination of one's understanding of God, God's will, and establishing a personal relationship with God, all fall under this dimension.²¹ This dimension of the Christian experience is said to incorporate "certain affective responses that almost immediately emerge in life situations, because of God's presence and empowerment."²² In other words, it influences one's response to life events.

Ethics is arguably the most vital facet of an individual's worldview to research and understand when seeking to identify individual influence. Christian ethics, its quality, and its characteristics are different than any other approach or worldview. Rae states that "Christian ethics is entirely distinctive, in contrast to natural law ethics, which sees essentially one moral standard for both the church and the world."²³ Some of these distinctions include believing in absolute truths and making decisions based on God's will.²⁴ These distinctions influence an individual's entire approach to the world, and to life. God's outline of His standard for morality throughout the Bible is the foundation of Christian ethics.²⁵ Henceforth, rather than living or doing things as the world says, Christians will often go to the Bible and pray to God to determine their next step or opinion.

Organizational Influence

Where virtues and ethics are the main aspects that impact individual influence, character derived from one's virtues is a vital aspect concerning organizational influence. Just as Hollinger helped define the internal dimension of the Christian worldview, they also define the external

¹⁸ Lene A. Jensen, "The Cultural Psychology of Religiosity, Spirituality, and Secularism in Adolescence," *Adolescent Res Rev* 6, 277–288 (September 2021): 277, <https://doi.org/10.1007/s40894-020-00143-0>

¹⁹ Ibid.

²⁰ Hollinger, *Choosing the Good*.

²¹ Ibid.

²² Hollinger, *Choosing the Good*, 7.

²³ Rae, *Moral Choices*, 90.

²⁴ Carl Rehberg, "Christian Ethics and Its Distinctives," Liberty University, June 2021, video, https://canvas.liberty.edu/courses/610347/pages/watch-christian-ethics-and-its-distinctives?module_item_id=57671259

²⁵ Rae, *Moral Choices*.

dimension, which is “the outward expression of the inward spirituality.”²⁶ In other words, this is when and how an individual’s worldview impacts their outward decisions rather than just containing worldview to internal thoughts and beliefs. This is often seen as one’s character presented and perceived throughout all sociable facets of their life. Rae explains that having moral character is often an essential concept for anyone to have a successful or prosperous life.²⁷ Morality (or moral character) has various meanings, but for someone with a Christian worldview, this is vital when seeking to live a life pursuing God.²⁸

Hollinger defines the foundation of Christian ethics to be residing within the essence of one’s character and the virtues that form it.²⁹ This means that the Christian worldview, as well as the character and virtues that form from it, will remain the priority no matter what organizational setting one might be put into. Christians expect to be persecuted for their way of thinking, the Bible says it will happen (2 Tim. 3:12, English Standard Version). This distinction in and of itself holds a major organizational influence and may also lead to many trials of character and ethics. However, the Christian worldview holds that they have a purpose wherever they are to be, “for those who love God all things work together for good, for those who are called according to his purpose” (Rom. 8:28, English Standard Version). This will heavily affect the work that they do, and the way others perceive their character from an organizational stance. Some will view holding such firm morals as respectable, and others will view the influence as negative, believing that there is no place for faith or religion in certain organizations.

Secular Virtues, Ethics, and Character

According to Jensen, defining virtues, ethics, and character through worldviews involving “religiosity, spirituality, and secularism in a way that has validity across cultures is a challenge.”³⁰ However, in “What Are Atheism and Secularism,” Ligonier defines secularism, stating that “Secularism is a series of principles intended for the guidance of those who find theology indefinite, or inadequate, or deem it unreliable. It replaces theology, which mainly regards life as a sinful necessity, as a scene of tribulation through which we pass to a better world.”³¹ Where the Christian worldview leads people to God’s character and will to develop their own ethics and virtues, the secular worldview directs people to follow what is simply best for them, what would help them most in the world. No matter the worldview one has established, it can prove difficult to fully comprehend the foundations of another perspective. Especially when dealing with facets such as politics, law, and even psychology. These will differ depending on an individual’s personal experience throughout life. Summit Ministries’ “Worldview Chart” is, again, an effective resource to reference when seeking to better understand the facets of a worldview. The section offered regarding Secularism provides great insight and does not disappoint.

²⁶ Hollinger, *Choosing the Good*, 8.

²⁷ Rae, *Moral Choices*.

²⁸ Ibid.

²⁹ Hollinger, *Choosing the Good*.

³⁰ Jensen, “The Cultural Psychology of Religiosity,” 278.

³¹ Ligonier, “What Are Atheism and Secularism?” Ligonier Editorial, March 2023, <https://www.ligonier.org/learn/articles/field-guide-on-false-teaching-atheism-secularism>



Figure 2.1 Jeff Myers, *Summit's Worldview Chart: Understanding the Key Players in the Battle of Ideas*, Summit Ministries, 2023, <https://www.summit.org/resources/worldview-chart/>

Two key aspects of secularism assist in developing one's virtues, ethics, and character. The first is that there is no authority but human reason, and the second is holding societal and political neutrality.³² Depending on an individual's upbringing, human reason may appear and be defined very differently, therefore, the expectations of ethics and character vary as well. There is no absolute truth or firm foundation to build these facets. However, secularism is different from worldviews like atheism in the sense that it does not reject theism and religion entirely but philosophically rejects the presence of them within things outside of one's personal life. Yet, it is this perspective that still impacts and influences individuals and organizations.

Individual Influence

One of the most vital aspects of secularism is that one believes they have "everything necessary within themselves to accurately interpret and structure the world around them."³³ This is a major individual influence as it affects one's approach towards every facet of life. Believing that you are all that is necessary to have well-established ethics and a prosperous life majorly affects things like relationships and work. This also means that the foundation of secular ethics holds no absolute truths. Each person may develop their own idea of what is ethically sound and morally correct. Haldun Gülp in "Debating Secularism: A Liberal Cosmopolitan Perspective" explains that "individuals may derive their sense of dignity from their communal identities," so secularism provides a solution by developing one's own identity and ethics as they see fit.³⁴

This worldview may also influence an individual towards shared concepts of other worldviews, such as atheism. However, it is important to note that "All atheists profess to be

³² Ibid.

³³ Ibid.

³⁴ Haldun Gülp, "Debating Secularism: A Liberal Cosmopolitan Perspective," *Frontiers in Sociology* 8, 1-12 (March 2023): 4.

secularists; however, not all secularists profess to be atheists.”³⁵ This is because secularism promotes individuality and modern philosophical thinking. Individuals with this worldview hold respect for others’ worldviews but reject the presence of any theism or religion in political and societal institutions.³⁶ This does not mean a secularist will deny the existence of a higher being, such as God, but they will not seek to implement that belief or conclusion into any political or societal aspects of their lives.

These approaches of secularism and the individual influence they have on a person tend to draw from the ethical foundation of moral relativism. Chris Gowans posits that, in recent years, not only has there been a proliferation of different formulations of relativism, but several distinctions have been made in formulating different metaethical relativist positions³⁷ For example, secularism poses that the view of one’s sentences “may have different contents (meanings) in different frameworks,” or, they may “have the same content in different frameworks, but their truth-value may vary across these frameworks.”³⁸ Another example is how secularists believe “the truth or justification of moral judgments may be relative to an individual person as well as a group of persons.”³⁹ Both of these beliefs demonstrate the immense individual influence secularism has on a person. Not only are there no absolutes in their life, but there are no absolutes in others’ lives as well. This can lead to either open-mindedness or judgmental close-mindedness depending on what their relative “truth” is.

Organizational Influence

As mentioned, the organizational influence that worldviews impact often relies heavily on one’s presentation of their established virtues, ethics, and perception of character. Secularism poses that all an individual needs is oneself to succeed and, while there is nothing wrong with religious freedom, there is “no need to go ‘beyond’ it.”⁴⁰ So, while secularism holds respect concerning others’ worldviews and beliefs, this still influences how one chooses to receive or ask for help. In other words, this poses potential issues regarding collaboration. Secularism can present a posture of respect while remaining unwilling. For example, Robert Hogan and Robert B. Kaiser explain in “What We Know About Leadership” how a vast collection of opinions with very little support is “entertaining but unreliable.”⁴¹ It does not bode well organizationally, especially when holding a leadership role.

However, it is important to note that secularism as a philosophy promotes the idea of neutrality and it stipulates that human reason is the final standard in all things.⁴² Placing human reason as the standard and neutrality as the goal can establish prioritization on others or oneself. The organizational influence this holds concerns the character that may be portrayed to others in the workplace. Evaluating materials such as Summit Ministry’s “Worldview Chart” demonstrates how using resources like this allows for a better understanding of these facets and their portrayal, especially when analyzing them from an organizationally impactful viewpoint. For instance, secularism ethics tend to follow moral relativism or utilitarianism⁴³ As previously

³⁵ Ligonier, “What Are Atheism and Secularism?”

³⁶ Ibid.

³⁷ Chris Gowans, “Moral Relativism,” 2004.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Güllalp, “Debating Secularism,” 10.

⁴¹ Robert Hogan and Robert B. Kaiser, “What We Know About Leadership,” *Review of General Psychology* 9, 99-192 (June 2005): 171, https://doi.org/10.1037/1089-2680.9.2.169open_in_new

⁴² Ligonier, “What Are Atheism and Secularism?”

⁴³ Myers, *Summit’s Worldview Chart*.

mentioned, this means that those who hold a secular worldview believe there are no absolute truths when it comes to virtues and morality⁴⁴ It also means that, when it comes to establishing virtues and morality, it should be “to produce as much happiness as possible, each person counting equally.”⁴⁵ If one’s coworkers witness secular character as selfish or egotistical, it can create a bad rapport. But, if one chooses to focus more on the neutrality aspect of secularism rather than solely the self-sufficient aspects, this could prove to positively impact organizational influence.

Impacting Leadership Within U.S. National Security

When discussing leadership within national security, many aspects must be considered. Not only do the decisions made within this profession affect oneself or the government, but it also affects the United States as a whole. Therefore, there should be an understanding revolving around the aspects of ethical leadership as it is applied to national security. Virtues, ethics, and character are vital aspects that must be acknowledged and evaluated when seeking effective and efficient leadership. Knowing what this looks like, or what one desires this to look like, will impact all aspects of an organization or function, especially national security. Look at how one designates the leaders of this country, through political parties based on what they stand for, what they pursue, or what they believe in. For example, if the ethics one wants to apply to national security efforts align with the standards of a specific political party, one will most likely seek that type of leadership. This is a key illustration of the impact and influence worldview has over decision-making and leadership within U.S. national security.

George Barna establishes that “There is no official source of what is commonly referred to as traditional moral values. One way of determining what such values are perceived by Americans to be these days is to identify the consensual values adopted by a cross-section of population segments defined by spiritual perspectives.”⁴⁶ In other words, studying and understanding the similarities and differences of individual worldviews assists with determining consensual values within the United States, furthering the comprehension of their impact on national security matters. After all, moral values, or virtues, are what one uses to determine right from wrong which is “the jurisdiction of the spiritual realm.”⁴⁷ Ideally, the government would then codify those consensual values into a legal framework.⁴⁸

Leadership Virtues, Ethics, and Character

When seeking leadership that reflects good virtues, ethics, and character, no matter what worldview one holds, people often look for individuals who demonstrate being what is known as a rational actor. This is someone who, as defined by Alex Mintz and Steven B. Redd (2013), “makes choices by taking the following steps: (i) searching for relevant information regarding the conditions of choice; (ii) integrating that information so as to discover existing alternatives for action; (iii) drawing upon empirical generalizations to deduce the likely results each alternative will yield; (iv) judging which will best satisfy his or her wants; (v) choosing a course of action accordingly.”⁴⁹ Distinguishing a rational actor also aligns closely with evaluating an

⁴⁴ Gowans, “Moral Relativism.”

⁴⁵ John Stuart Mill, “Utilitarianism,” *Seven Masterpieces of Philosophy*, 329-375 (2008): 329, <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315508818-7/utilitarianism-john-stuart-mill>

⁴⁶ George Barna, “Current View,” 2.

⁴⁷ Ibid, 2.

⁴⁸ Ibid, 2.

⁴⁹ Alex Mintz and Steven B. Redd, “Policy Perspectives on National Security and Foreign Policy Decision Making,” *Policy Studies Journal* 41, 11-37 (April 2013): 12, <https://doi.org/10.1111/psj.12010>

individual's virtues and moral values. Such as how they portray themselves as well as how others portray and perceive them. When looking at a leader, it is not simply about how successful their ventures have been, but also the tact in which their organization and employees are or were left in while under their leadership.

The actions a leader takes may also be designated as demonstrating ethical behavior, especially concerning government organizations and national security. Shukurat Moronke Bello describes ethical behavior as including "key principles such as honesty, integrity, fairness, and concern for others."⁵⁰ When leaders engage in these behaviors, it tends to benefit others, and when leaders refrain, it can cause harm.⁵¹ Hogan and Kaiser state that "leader personality influences the dynamics and culture of the top management team, and the characteristics of the top management team influence the performance of the organization."⁵² Ethical behavior, good character, and rational actors are all aspects that are impacted by one's worldview. So, how do the Christian perspective and the secular perspective differ concerning each of these aspects and the approaches toward such?

Christian vs Secular Moral Virtues

Bello explains that, oftentimes, leaders will see their work as separate from their lives, but ethics must indeed remain at the top.⁵³ When looking at the morals and virtues of Christianity, they believe that their faith should be considered in every aspect of their lives. They still seek God in every circumstance and follow ethical standards as God sees fit. Secularism tends to follow the original statement; they believe that personal beliefs and the aspects of their personal lives should be separate from work and institutions. This may affect one's standards of applicable ethics, but it is also important to note that "leaders cannot separate the issue of trust from their business dealings."⁵⁴ Trust is one of those key ethical principles, and if secularists only trust themselves, it will reflect through their leadership. Another difference between Christian and Secular virtues is their root in ethics, a topic that has been mentioned often throughout the entirety of this research. Christianity is rooted in *Agape* while Secularism is founded on *moral relativism*.⁵⁵ According to Robert Enright and others, "Agape love is a moral virtue in which a person willingly and unconditionally offers goodness, at a cost to the giver, to another or others in need."⁵⁶ This ethical principle comes directly from the character of God, Jesus, and the Holy Spirit within the Bible. This can be seen in verses such as 1 Corinthians 13:7, John 15:13, 1 John 4:8, and many more. Moral relativism means that there are no absolute truths, especially when it comes to virtues and morality.⁵⁷ Love and hate, right and wrong, these are only defined by an individual or sometimes group experience. It will never be universally defined for an everlasting period.

⁵⁰ Shukurat Moronke Bello, "Impact of Ethical Leadership on Employee Job Performance," *International Journal of Business and Social Science* 3, 228-236 (June 2012): 228, <https://ijbssnet.com/journals/Vol3No11June2012/25.pdf>

⁵¹ Ibid.

⁵² Hogan and Kaiser, "What We Know," 175.

⁵³ Bello, "Impact of Ethical Leadership"

⁵⁴ Ibid, 232.

⁵⁵ Myers, *Summit's Worldview Chart*.

⁵⁶ Robert D. Enright, Moon Evans, Hannah Rapp, Jacqueline Y. Song, and Jiahe Wang Xu, "The Philosophy and Social Science of Agape Love." *Journal of Theoretical and Philosophical Psychology* 42(4), 220–237 (March 2022): 222, <https://doi.org/10.1037/teo0000202> (2022).

⁵⁷ Gowans, "Moral Relativism."

Another aspect to evaluate is the perception of consideration. Bello states that if leaders are perceived to be ruthless and inconsiderate, their colleagues and other facets that are associated are likely to receive that same perception too.⁵⁸ Just as people often want to be associated with leaders who are “honest, credible, respectful, and fair,” the government seeks to represent those qualities within their decision-making as well.⁵⁹ Hollinger describes the Christian worldview as believing that “consideration colors the world in brighter, happier hues.”⁶⁰ In other words, consideration is an aspect that is taken into account and applied. Secularism is considerate of human reason, but it will be discarded if there is an application of religion or faith in the decision-making process; they will reject it.⁶¹

Mintz and Redd state that “politicians are concerned about challenges to their leadership, their prospects of political survival, and their level of support.”⁶² When this happens, secularism starts to become sought after and preferred because, the more secular a society becomes, the more its citizens will turn to the government.⁶³ Secularism promotes individuality and self-capability, whereas Christianity promotes putting God first, others second, then yourself. When working to promote one’s leadership and one’s approaches toward national security, it can become difficult to put someone or something ahead. With the assumption that “the policymaker measures costs and benefits, risks and rewards, gains and losses, and success and failure in terms of political ramifications above all else,” secularism is often seen as the best worldview and mindset to pursue.⁶⁴ There is no risk of religion or belief getting in the way of what needs to be done. Christians are called to be imitators of Christ, to remember Him in everything, and to maintain the traditions He delivered (1 Cor. 11:1-2, English Standard Version). However, depending on one’s worldview and perspective, this does not mean it will get in the way of what needs to be done to protect the security of the nation. After all, Christianity seeks to pursue diligence, hard work, humility, and protection of others (Prov. 12:24; Prov. 16:3; Phil. 2:3-5; 1 John 3:16, English Standard Version).

Conclusion

Comparing Christianity and Secularism, their virtues, ethics, and character, and the influence and perception each worldview impacts concerning leadership and the decisions made concerning U.S. national security, is relevant today. Not only are these worldviews vastly popular throughout the United States, but the importance of understanding how each of these influences leadership is vital. The virtues, ethics, and character that develop from these worldviews, as well as the perceptions of such, can lead to impactful ramifications of U.S. national security matters and its values. It will influence an individual or organizational approach in all areas of work and life. When applied to national security, there is far more risk when looking at the impact these decisions have the potential to cause. In conclusion, worldviews hold an enormous impact concerning leadership matters in U.S. national security, and seeking to understand the various types and approaches, allows for further comprehension regarding the impact they hold.

⁵⁸ Ibid.

⁵⁹ Ibid, 229.

⁶⁰ Hollinger, *Choosing the Good*, 61.

⁶¹ Ligonier, “What Are Atheism and Secularism?”

⁶² Mintz and Redd, “Policy Perspectives,” 17.

⁶³ J.P. Moreland, “Three Popular Worldviews & How They View Government,” Institute for Faith, Work, & Economics, November 2021, <https://tifwe.org/three-popular-worldviews-how-they-view-government/>

⁶⁴ Mintz and Redd, “Policy Perspectives,” 17.

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