

Cultural Competency, Adaptation and Intelligence: Non-Governmental Organizations' Role in this Globalization Era

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Abstract

Globalization is here. It has been forth seen. Over the last few decades, international entities, such as the United Nations, were created. Soft laws, such as the Millennium Development Goals, were developed to form global governance to oversee interactions amongst nation-states. Partnerships and qualms have manifested from different perspectives, especially when processing the work towards mutual goals. Presented is a literature review that explores ways to build cultural intelligence and cultural adaptation in order to increase intercultural competency and cross-cultural exchanges through non-governmental agencies, such as Women's Global Connection. This particular research introduces each component and delves into literature that scrutinizes related issues.

Keywords: Globalization; Non-Governmental Organizations (NGOs); Developmental Model of Intercultural Sensitivity (DMIS); Cultural Adaptation; Cultural Intelligence; Intercultural Competency

Cultural Competency, Adaptation, and Intelligence: Non-Governmental Organizations' Role in this Globalization Era

By now, in this period of history of *Mother Earth*, people have traveled throughout the entire planet, having walked on all continents, dipped in every accessible water spot, and have touched the sky beyond Earth's atmosphere. The United States Census Bureau's (2013, August 7) declare that the world has over seven billion people. *Globalization, world-wide, and international* are words that are popping up more often in local news, public debates, and in everyday conversations. Researchers, the media, explorers, and others of interest, have probed into the vast majority, if not every, type of culture that exists on this planet, providing at least a bird's eye view into the multitude of communities. Since the 20th century and the start of the 21st century, one of the main developments of the world has been "the rapid growth of global social relations" (Scholte, 2010, p. 459). Given the abundant variety of livelihoods, what could bring people together as one holistic society? Why would coming together as one global junction even be desired or sought after?

All life forms have basic needs. Humans, by nature, are social beings and have an inborn tendency to form relationships. When there is more than one person around, usually, there is a sense of protection and aid. History, as well as, current day practices demonstrates that communities establish norms and common laws to abide by, to keep order. Many times, a society will institute some sort of governance. The definition of governance runs a broad spectrum and denotes numerous significances depending on the viewed philosophy, theory, or

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paradigm. When related globally, governance is most described as organizational, systematic, mollifying, democratic, multifaceted, multilayered or multileveled, interconnected, and polycentric (Ansell, 2002, p. 668; Ardalan, 2010; Leen, 2004, p. 6; Karnes & Mingst, 2010, p. 4; Lockwood, 2010, p. 762; Pettai & Illing, E., 2004, p. 247; Scholte, 2010, p. 460). Although often confused, governance is not government.

There are a vast range of international structures, mechanisms, and components of global governance that includes public and private sectors that participate in formal and informal frameworks (Karnes & Mingst, 2010). Major stakeholders, also considered actors, include intergovernmental organizations (IGOs), non-governmental organizations (NGOs), and nation-states (Karnes & Mingst, 2010). The United Nations (UN), charities and non-profit organizations, and individual countries are examples of global governance stakeholders. Other global governance actors who play a role are large groups with vested interests, such as ad hoc groups (i.e. The Group of Seven, G-7), multinational corporations, and international terrorists and regimes (Karnes & Mingst, 2010). Global governance, additionally, incorporates international rules and laws, called soft laws, which are used as guides, such as Agenda 21 or The Millennium Development Goals (MDGs). Soft laws are intended for multilateral agreements, customary practices, judicial decisions, regulatory standards, and cooperative problem-solving arrangements (Karnes & Mingst, 2010; Fukuda-Parr, 2004; OECD, n.d.).

If globalization and global governance is going to play such a major role in the world, what aspects should culture take part in? How do the macro and micro societies interact? Nations, will have to deal with the intertwined issues. Citizens, will have to learn about others who are different from themselves. Individuals will have to consider adapting their ways. Actors, therefore, especially non-governmental organizations, such as Women's Global Connection, enable the promotion of intercultural competency as a tool in cross-cultural interactions to bridge gaps that may hinder relationships in modern society. Cultural adaptation and cultural intelligence (CQ) is the ensemble composed to obtain intercultural competency and cross-cultural exchange in this era of globalization and world governance.

Defining Cultural Competency

During the 1980's, U.S. national mandates and subordinate levels of government accentuated the induction of cultural competence objectives as subsidy requirement for service programs due to the social trends instigated by the civil rights movements (Gallegos, Tindall & Gallegos, 2008). Gallegos, Tindall & Gallegos (2008) state, consequently, many disciplines of study and industry have included cultural competency themes and ideals. In 1989, a foundational definition was laid for cultural competency, but over subsequent years, the meaning has been altered to fit varying perspectives, interests, institutions, settings, and needs (Georgetown University, n.d.). This has left multiple descriptions. Presently, organizations and social work programs generally embrace cultural competence in their mission statements (Gallegos, Tindall & Gallegos, 2008).

Some researchers separate "culture" and "competence". Culture is patterned human behavior created by the factors and occurrences encountered, perceived, and experienced by an individual or a group (Georgetown University, n.d.; Rice, 2007). Some shaping dynamics include: customs, beliefs, values, physical facts (i.e. gender), socioeconomic status, religious affiliation, geographic location, nationality, age, and historic events (Georgetown University, n.d.; Rice, 2007). The U.S. Human Health Service Department (2001) is quoted by Rice (2007, p. 624), and states that "Competence is 'having the knowledge, skills, and abilities to be effective in a particular area' or having attained a level of mastery". Vasquez (2009), *director of The Leading Institute and the Professional Development Institute, Rutgers University*, and Georgetown University (n.d.) says that cultural competency is a complex phenomena clustered in awareness, knowledge, dexterity, behaviors, values, viewpoints, attitudes, and policies that systematically converge to enable the efficient engagement of entities in culturally diverse environments.

Agyeman & Erickson (2012) define cultural competency within a public sector, professional planner context. Using Leonie Sandercock's 1998 book, *Towards Cosmopolis: Planning for Multi-Cultural Cities*, as a reference, Agyeman & Erickson (2012, p. 359) state that cultural

competency is “the range of awareness, beliefs, knowledge, skills, behaviors, and professional practice that will assist in planning *in, for, and with* ‘multiple publics’”. Studying cultural competency focuses on differences in cultures and comparisons of their “complex, dynamic, and embodied set of realities in which people (re)create identities, meanings, and values”. To become culturally competent, with the aim to become proficient, means to seek equality, flexibility, and understanding of the difference between cultural groups and their needs (Agyemen & Erickson, 2012).

In order to narrow the *cultural competency* definition, a synthesized explanation has been adopted from the presented information. It is within these explanations that this research addresses cultural competency. Culture and competency are seen as two entities working together to form a cluster. Joined, cultural competency is the ability to be aware of and understand the differences of the factors that shape an individual’s or a group’s identity. Cultural competency leads to intercultural competency. This is when an individual or a group is able to deal and maneuver through the differences to enable working relationships.

Defining Cultural Adaptation

Tomasello (1999; 2000) and Boyd, Richerson & Henrich (2011) look at cultural adaptation from an anthropological lens, linking it to the human evolutionary process. Culture is passed on through generations because humans have a cognitive ability to learn from others socially, are able to imitate observed behaviors, can make inferences, and are able to enable improvements based from previous knowledge (Tomasello 1999, 2000; Boyd, Richerson & Henrich, 2011). Adaptation takes place cumulatively and over time (Tomasello 1999, 2000; Boyd, Richerson & Henrich, 2011).

Crisp & Turner (2011) and Sugiyama, Tooby & Cosmides (2002) support the same claim of cultural adaptation, but add a cognitive dimension to it. Crisp & Turner (2011) do this by challenging stereotypical expectations. They argue that social and cultural diversity grows “under the right conditions” (Crisp & Turner, 2011, p. 242). In *Cognitive Adaptation to the Experience of Social and Cultural Diversity*, Crisp & Turner (2011) conclude that facing stereotypes and confronting its obstacles generate benefits that promote social change and cultural diversity. This in turn, will build greater tolerance towards differences in individuals and groups, effects on egalitarianism in social attitudes and behavior, and provide varied aspects of psychological functioning. Sugiyama, Tooby & Cosmides (2002) report a quantitative study proving the ability for people to experience cross-cultural cognitive adaptation for social exchange.

This composition will define cultural adaptation as a change in an individual’s or group’s way of thinking and interaction with others, especially those considered as “outsiders”. It is seen as a process that is done through various social experiences that may challenge present knowledge and feelings towards a particular culture. With a collection of new erudition, in due course, acclimatization takes place. Cultural adaptation transpires, leaving a path open for communal transformations and cultural diversity to be cultivated in a viable manner.

Defining Cultural Intelligence (CQ)

For the context of this piece, the foundational definition for cultural intelligence (CQ) will come from the works of Earley & Mosakowski (2004) and Ward, Wilson & Fisher (2011). In *Cultural Intelligence*, Earley & Mosakowski (2004) refer to CQ as a continuum of emotional intelligence. Emotional intelligence looks at the commonalities in humans and the aspects that make each individual different. CQ is that sense of when a person can innately interpret another person’s “unfamiliar and ambiguous gestures” as if coming from the same background (Earley & Mosakowski, 2004, p. 139). It is able to be developed. Ward, Wilson & Fisher (2011) quote Earley & Ang’s (2003) definition for cultural intelligence (CQ). CQ means to have the ability to “adapt effectively” to novel contexts, including cultural circumstances, settings, frameworks, and situations (Ward, Wilson & Fisher, 2011). With CQ, a person is capable of differentiating behaviors as universal norms for all people from those behaviors that are specific for a particular individual or group (Earley & Mosakowski, 2004).

Four core components are comprised within cultural intelligence (CQ) (Ward, Wilson & Fischer, 2011, p. 138). The first one is Behavioral CQ, which is one's "flexibility in demonstrating appropriate actions in encounters with people from different cultural backgrounds". Next, Motivational CQ is "a person's drive to learn more about and function effectively in culturally varied situations". Thirdly, "an individual's knowledge of specific norms, practices and conventions in new cultural settings" is Cognitive CQ. Last, Meta-cognitive CQ is someone's "cultural awareness during interactions with people from different cultural backgrounds".

Significance

The League of Nations formed in 1919 under the Treaty of Versailles. Its purpose was "to promote international cooperation and to achieve peace and security" (United Nations, n.d.C, para. 4). On account of World War II, The League of Nations was disassembled. The United Nations (UN) formed after World War II in 1945, having 51 countries devoted to keeping "international peace and security, developing friendly relations among nations and promoting social progress, better living standards and human rights" (United Nations, n.d.A, para. 1). Since its establishment, the UN has been the core and driving source for international governance. It has developed and overseen international soft laws, such as The Millennium Development Goals (MDGs), which aim to defeat global issues, such as the lack of human rights and poverty. The Millennium Development Goals (MDGs) are on the forefront since its evaluation date is nearing, 2015. In September 2000, these goals were established by "all the world's countries and all the world's leading development institutions" as a global action plan, outlining "efforts to meet the needs of the world's poorest" (United Nations, n.d.B, para. 1). The eight MDGs are to:

- eradicate extreme poverty and hunger;
- achieve universal primary education;
- promote gender equality and empower women;
- reduce child mortality;
- improve maternal health;
- combat HIV/AIDS, malaria and other diseases;
- ensure environmental sustainability; and
- develop a global partnership for development

MDGs strengths are that they prioritize human development; give a measurable, concrete scaffold for accountability; and include all governments regardless of their economic levels (Fukuda-Parr, 2004).

Outcomes have bountifully flourished with the implementation of the objectives set in the Millennium Development Goals (MDGs), yet endangerments lurk to keep goals from fully being manifested, especially by 2015 (Ahern, 2007; Khan, 2010; United Nations, 2011; 2012; United Nations, DESA, 2012; Waage, et al., 2010). It will be quite challenging to meet these goals with the existing condition of the state affairs on inequity, poverty, aggressive hostilities, environmental problems, and pandemics, (Ahern, 2007; QLD nurse takes international honour, 2011). The UN's MDGs Report 2012 (p. 5) states, "Achievements were unequally distributed across and within regions and countries. Moreover, progress has slowed for some MDGs after the multiple crises of 2008-2009."

There are five inequalities, listed in the MDGs' 2012 Report, that divert gains towards the goals and are slowing advances in significant areas. The first one is that "vulnerable employment" was at 67% in 2011 and has decreased only slightly, having little overall change when comparing the difference over the last 20 years (p. 7). Women and youth are the most vulnerable to be subjugated to land wavering and scantily compensated positions when matched to other employed populations. Secondly, despite the reduction in the maternal mortality rates, this goal is far from its anticipated 2015 marker. Thirdly, there is a discrepancy in improved water sources in rural areas. It is estimated that over 19% of the rural population "used unimproved sources of water in 2010" in contrast to over 4% in urbanized areas. In addition, "2.5 billion—still lacks access to improved sanitation facilities" (p. 7). The report already predicts that this goal will not be reached. Fourthly, 15.5% of the world population is

under nourished and living in hunger. This still is a major global challenge in spite of efforts to change this reality. Lastly, in 1990, about 650 million people lived in slum conditions, and currently an estimated 863 million people are living under these poor circumstances. Slum living is a growing dilemma.

The Millennium Development Goals (MDGs) are a direct, objective, data-driven blueprint with a solution-orientation action plan. Predominant leaders and experts have been involved for a multitude of years with this comprehensive project. The recipe for success should be inevitable. Conversely, detrimental global issues endure. There must be a missing, intangible component. Facts are being reported and discussed in the attempted progression to meet the MGDs. As far as this text goes, literature and information found disconnects the MDGs with cultural aspects. It does not appear that culture and its features have truly been analyzed when creating the MGDs, and other international soft laws. Neither indicators nor benchmarks for cultural aspects are apparent and do not seem to be measured. One work found, Göran Hydén's 2007 published article, *Poverty and Hunger Special Feature: Governance and Poverty Reduction in Africa*, also referred to these concerns. Even though the work is narrowed to Africa, it illustrates the international development policy community's principal hypothesis, which is that enhanced governance is a primary instrument to diminish poverty. He alludes that there is a heavy emphasis on economics components and convention policy models, and little consideration for cultural aspects, *in the political science and social science arenas*.

"The MDGs can be achieved by 2015, with accelerated development policy implementation and intensified investment in targeted areas by all development actors" (OECD, Achieving the MDGs: The OECD's Role, Supporting Strategic Areas of Progress, n.d., para. 1). "[Global issues]... do not recognize national frontiers and cannot be tackled by nation-states in isolation" (Ahern, 2007, p. 4). To prevail worldly trials and to increase justice and peace, Ahern (2007, p. 4) suggests more exchanges between governments and "the Community of Nations," while emphasizing the importance of NGOs and the values on "Catholic Social Teaching (CST)" on "justice, solidarity, peace and the integrity of creation" (Ahern, 2007, p. 4).

The purpose of this literature review is to explore non-governmental organizations as agents to build intercultural competency through cultural adaptation and cultural intelligence. Furthermore, this work renders the significance of culture's role in globalization and the cross-cultural exchanges to attain international goals. Inquiries for this exploration point to the ties between cultural intelligence, adaptation, competencies, non-government organizations (NGOs), and the attainment of international goals. Three particular derived questions are: (1) Can cultural adaptation and cultural intelligence increase intercultural competency?, (2) Can a rise in intercultural competency support measures that achieve goals towards international sustainability development in a global society?, and (3) What role do NGOs play in supporting the development of intercultural competency? This research has pro-Western bias, influence, and assumptions, and comes from an educational perspective. Individuals who are concerned with culture and are associated with global issues, social science, policymaking, economics, education, and NGOs may find this writing of interest. Bennett's *Developmental Model of Intercultural Sensitivity (DMIS)* is used as a conceptual framework.

Conceptual Framework to Increase Intercultural Competency

Milton Bennett desired to clarify the process of how some individuals could communicate "across cultural boundaries" readily so that cross-cultural training and education could better prepare people for cross-cultural dealings (Bennett, 2004, p. 62). Consequently, the Developmental Model of Intercultural Sensitivity (DMIS) originated from a grounded theory approach. Cognitive constructivism is the foundational theory for DMIS because of its ties with the formation of experience and the idea "that we do not perceive events directly" (Bennett, 2004, p. 73). Our background knowledge, abilities, and history, are like shaped templates that place categories into our schema, which affects our view and slant on phenomena. "...More cognitively complex people can make finer discriminations among phenomena in a particular domain" (Bennett, 2004, p. 73).

The Developmental Model of Intercultural Sensitivity (DMIS) framework is a continuum of stages in which people respond to cultural differences. There are six intercultural competency levels, denial of difference, defense against difference, minimization of difference, acceptance of difference, adaptation to difference, and integration of difference. As noted by Dong, Day & Collaço (2008), who reference Greenholtz (2000), the model also shows that when a person's cultural experiences vary, one's competence in intercultural situations increases, as well. As one befalls intercultural competency, there is a key transformation in their experiential quality, altering from a state of ethnocentric to ethnorelative.

The Developmental Model of Intercultural Sensitivity (DMIS) splits in the middle into two sections. The first half is the DMIS are the ethnocentric stages. Along this side of the spectrum are the stages of denial of difference, defense against difference, minimization of difference. The ethnocentric stages yield that an individual perceives one's identifiable culture as "central to reality" (Bennett, 2004, p. 63). This translates experiences as "just the way things are," and there are no queries regarding primary beliefs, behaviors, social patterns, and community (Bennett, 2004, p. 63). It is a singular, insular point-of-view. An increase in ethnocentric orientations manifests in shunning divergent cultures. The other half of the DMIS is the ethnorelative stages. Acceptance of difference, adaptation to difference, and integration of difference make up the later part of the spectrum, the ethnorelative stages. Coming from a broader lens, the ethnorelative stages open "the experience of one's own beliefs and behaviors as just one organization of reality among many viable possibilities" (Bennett, 2004, p. 62). Single cultures, including personal culture, are seen as part of a bigger picture.

Since the DMIS indicates the acumen of intercultural sensitivity, it can be seen as a measurement tool that tracks progress towards intercultural competency (Hofner Saphiere, Schaetti & Robinson, 2011). At the heart of progressing to the ethnorelative stages are having opportunities or need to experience differentiations in cultures, and the capability of adapting (Bennett, 2004). People who are exposed to a monoculture will typically have a limited worldview and attain low intercultural skills (Bennett, 2004). There is an understanding of personal culture being above others (Communicaid Group, 2010). On the other hand, exposure to different cultures develops intercultural sensitivity, the power to adapt to alternate experiences, and a broader worldview (Bennett, 2004). One's culture is seen as leveled in value and complexity with other cultures (Communicaid Group, 2010). Thus, as one becomes more ethnorelative, a person becomes increasingly effective when dealing with cross-cultural matters (Bennett, 2004). Succeeding towards intercultural competency may summon time, but it is an asset for those involved with globalization (Communicaid Group, 2010).

Review of Related Literature

Globalization and NGOs

De Soysa & Vadlamannati (2011) inquire about the effects of economic, social, and political globalization on human rights conditions, especially since this is a chief distress among scholars, global business, policymakers, and the community at large. Two arguments come from the liberal perspective, which believes in the emergent interdependence among countries in a positive light, and those who are cynical towards globalization, including a large portion of the NGO community. Liberals say that globalization brings forth economic, social, and political benefits, which brings forth human rights. The skeptics view globalization as a catalyst for abuse and manipulation by those with power on those who are feebler, retaining the opportunity for economical profiting, social harmony, and political privileges. In analyzing the two sides, earlier studies were reviewed in order to look at the issue of single indicators of globalization, and then, findings are compared to the authors' suggested measurement tool, which is multifaceted. Results from the study support the advantages of globalization.

Non-governmental organizations (NGOs) are influential actors in globalization. Yet, some of the criticism received by NGOs comes from the perception that NGOs lack accountability towards stakeholders, as noted by Szporluk (2009). NGOs, and calling attention to international ones (INGOs), provide various services, advocacy, relief efforts, and practices of development.

Even so, INGOs need to be liable and hold responsibility towards their stakeholders. At the same time, other entities, such as donor governments and intergovernmental, involved with INGOs, it is eminent that they be held accountable, as well. Some efforts have been made to form accountability measures for INGOs, but improvement is still needed. Overall, the works INGOs conduct is invaluable and must maintain working alongside with others are involved with improving the quality of life. This in turn, will support good global governance and the betterment of people.

Multi-National Corporations (MNCs) and Non-Governmental Organizations (NGOs) have a history of having a rocky relationship at the international level (Krautheim & Verdier, 2012; Porter & Kramer, 2006; Williams, 2012). It appears that clashes lie in the motives to work with and develop struggling people and areas. Yet, in recent years, MNCs and NGOs have been mending their rapport as analyzed in two case studies in a May 2012 thesis from Williams, *A Positive Future for Partnerships Between Multi-National Corporations and Non-Governmental Organizations*. One of the major references used in William's paper is Porter & Kramer's (2006) article, which is based on Corporate Social Responsibility (CSR), its current emphasis in society, and the divergences between "cosmetic" and "strategic" CSR. Industry and social programming is a potential combined powerhouse, having the ability to positively aid and service impoverished and needy communities; however, tactical partnerships focusing on similarities are essential. Baur & Schmitz (2012) report corporate and nonprofit exchanges are expanding because of corporate social responsibility (CSR). In this stage of development, there is a call for accountability on both parts so more compromise and co-optation is fostered. Rather than competing or blaming one another, it is recommended that corporations actively support NGO independence and critical capacity.

NGOs and Millennium Development Goals (MDGs)

Non-governmental agencies (NGOs) have played a major role in successfully reaching the MDGs. The Haiti Innovation website, written by an anonymous author (2008), reports on Charles MacCormack's, President and CEO of [Save the Children](#), speech on the potentials and limitations of the [Millennium Development Goals](#) (MDGs) at the Johns Hopkins University International Development Series. The speech questioned as to what extent NGOs play in the attainment of the MDGs in a country, using Haiti as an example, and if the MDGs truly addresses poverty. According to the report, the MDGs have become convoluted. Since the MDGs are not from a "comprehensive, systematic, interdependent" standpoint, they may not be very effective. This leaves donor agencies and NGOs as contributors to the mess, especially since they are involved in fundraising. NGOs competitively collect 43% (\$70 billion) of the world's total aid from private sources, in addition to public donations. In spite of that, NGOs' roles are dwindling, and they are becoming marginal entities in the occurrences of world assistance. Government is recognizing the proportion of NGOs' influences, and is trying to better connect in order to effectively plan for the potential MDGs accomplishments.

In order to address poverty issues, in a globalized context, Bakibinga Iembe (2007) takes a look at the Millennium Development Goals (MDGs) and a working relationship between government and non-governmental organizations (NGOs) in Uganda. Bakibinga Iembe (2007) bases the study on obtainable literature and talks with a few policy stakeholders. It is argued that neither government nor NGOs can overcome global challenges, poverty in particular, as solo actors. Positive outcomes have stemmed from the partnership in conjunction with international efforts. The MDGs, specifically, have provided a holistic approach to implement Universal Primary Education (UPE) as a human resource development strategy for nation-states. UPE is a soft law stating that it is an eminent right for people to have educational access. By addressing UPE, countries have brought forth triumphant socio-economic and political situations in specific countries. In Uganda's case, NGOs' role is highlighted as an influential body for policymaking and implementation process and direction of initiatives, such as UPE. It is recommended that government elucidate the role of NGOs and to dig deeper into partnership with them to ensure the achievement of mutual goals, especially when evaluating policy.

South East Asia has also experienced successful models on achieving the Millennium Development Goals (MDGs) with the help of non-governmental organizations (NGOs). Jung (2010) describes NGO projects and their models as benchmarks for others to ensue, especially with the focus of reaching the eight MDGs. The recommended best practice models detailed are: partnering; collaboration with government; women's participation; using media; making profit for project sustainability; using a holistic approach; and proper targeting. Out of these models women's participation and partnering are found to be the most prevalent. Using online communication is a vital lifeline in order to promote reciprocal branching relationships. Despite effective models and actions, the MDGs are vast and too massive to be dealt with by local NGOs alone. Government support and sufficient funding is also needed.

Khan (2010) reviews the Millennium Development Goals (MDGs) as a method to explore a multidimensional concept for human development. Khan's (2010) view is that the MDGs are inefficient because the objectivity and quantitative methodology is too uniformed to deal with human development. Globally, the details of human conditions for such a vast space are broadly dissimilar. Currently MDGs are flat. It is recommended that reconsiderations be made in regards to the generalizations, standardization, target sets in rates, proportions, and percentages of the set goals. Major issues in relation to the reconsiderations are the aggregated approach and the deficits in entitlements, distributional inequities, and interpersonal diversities. It is argued that global policy frameworks, such as the MDGs, need to operate in a wide, agile, multidimensional informational space that can address different situations and components of human-oriented goals. Capabilities Approach (CA) is highlighted as a way to better meet the needs of the MDGs. Using CA creates a framework for assessment, evaluation, and effectiveness and provides an outline for human development proxy plans.

The initial concept of the Millennium Development Goals (MDGs) was an innovative, unparalleled concept of its time. It was a radical move to measure and reduce poverty within a framework of what was thought to be feasible, deliberately targeted goals. As 2015, nears, MDGs will have to be benchmarked. The 2010 article, *The Millennium Development Goals: A Cross-Sectoral Analysis and Principles for Goal Setting After 2015*, does not evaluate the current MDGs themselves, but rather gives an analysis of the assessment of the goals from an interdisciplinary, holistic standpoint. The focus is on MDGs implementation obstacles. This, in effect, will improve the next set of international goals. More than simple donor funding is needed. It is recommended that global cooperation is present alongside assorted means to achieve goals. Sustainable, communal endorsement practices are necessary in the areas of "national ownership and ongoing investment in human, social, and physical capital" (Waage et al., 2010, p. 1021).

Cultural Adaptation: Emphasis on Social Learning and Cognition

A large part of globalization and international humanitarian aid is socially bound. Kim, Sherman & Taylor's (2008) stance is that social support is one of the most valuable ways by which people can cope with stressful events, such as living in impoverished conditions. The authors declare that little research has examined the role of cultural distinctions in how the populace operates their social support connections. This study specifically looks at Asian and Asian Americans, the implication on mental health services, and how the groups go about seeking assistance. Even though the study is limited to a particular cultural group, the overarching conclusion can be generalized to further studies on intercultural themes. When social support aligns with norms for cultural relationship expectations, goals are better met. Cultural specificity, cultural and psychological diversity, and knowing how people relate and intermingle in social relationships are important to continue researching so that more effective ways of structuring social support can be developed and misunderstanding avoided.

Dean et al's (2008) article speaks to the phenomenon of human aptitude to nurture social support and cumulative cultural learning. As a platform, the article details a comparative study of sequential problem solving involving capuchin monkeys, chimpanzees, children, a puzzle box, and a reward system. Results found that children were able to reach higher-level solutions in association with socio-cognitive processes. The children exhibited behaviors involving verbal instruction teaching, imitation learning, and benevolence. When children received some

sort of social support, they were able to complete problem solving tasks. On the flip-side, children performed unsuccessfully on the problem solving tasks with the absence of meaningful social support.

Boyd, Richardson & Henrich (2011) explain why social learning is vital for human adaptation, describing the occurrence as a cultural niche. Despite the fact that humans are biologically set up to have higher-level thinking abilities, no one person is as intelligent enough to attain and manage all essential information to survive in a single territory. People have expanded societies across the globe because they have the cognitive ability to adapt to environments largely through the mean of social learning. Societies progressively gather information over time, passing on information to the subsequent generation. Knowledge passed down is molded to fit current situations, but nonetheless, all information, past and present is accumulated.

Tomasello (2000) states that Piaget had grand influence on the human cognitive development theory, but left a void in which two main groups of researchers, those emphasizing biology and the others who are focusing on cultural influences, are filling in. In *Culture and Cognitive Development*, Tomasello (2000, p. 37) argues that “an evolutionary approach to the human capacity for culture and an ontogenetic approach to human cognitive development in the context of culture” are needed. The article describes studies of chimpanzees, children, emulation learning, and imitative learning. Emulation learning is social learning performed through observation and analysis of the effects of an action or object on its environment. Imitative learning, on the other hand, is cultural learning achieved by direct replication of an observation towards a certain goal. He goes on to emphasize how imitative learning affects infants’ cultural learning development and language. The conclusion of the article ties the biological component of human evolution with cultural learning, linking it as a processional adaption that effected human social cognition and cultural transmission. Since imitative learning, other cultural learning has sprung, such as instructed learning and collaborative learning, along with the ratchet effect.

Cultural Intelligence

Herrmann et al. (2007) use the cultural intelligence hypothesis, in a qualitative study, to contend the notion that human have higher overall cognitive abilities when compared to primates, the next of kin to humans from the evolutionary perspective. After conducting a series of cognitive tests to chimpanzees, orangutans, and human children pre-literacy formation and formal schooling, aged two and a half, results showed that the three groups have like cognitive skills physical world tasks, but children had advanced cognitive skills in matters dealing with the social world. Socio-cognitive skills are conceived in early human development and in the exchange of knowledge in cultural groups with communication, learning from others, and an understanding of mental status.

Earley & Mosakowski (2004) define and elaborate on the meaning of cultural intelligence (CQ). The article opens with the idea that people perceive information differently and the importance of knowing how that information is received from various perspectives. One learns cultural norms from their surroundings and use of the five senses. If exposed to only one culture, one may become superior in that particular cultural knowledge, but incapable of to make sense or understand other cultures. This endangers the display of stereotyping. Interestingly, it is commented that if one is somewhat detached from their own culture, they may more readily be able to understand and adapt outside cultures because of the constant dealing of trying to fit in and taking more of an observational role than an active one. A person can be categorized to fit into a CQ profile, provincial, analyst, natural, ambassador, mimic, and chameleon, but often people overlap in the categories. A determinant of one’s profile is dependent on the three areas of CQ, physical, cognitive, and emotional / motivational. Discerning how to manage CQ can be developed. A diagnosing tool is given to measure one’s CQ, indicating a personal level in each of the three components and whether it is an area of improvement or CQ strength. A recommended step-by-step process is given on how to foster CQ. There is a business slant to this particular work since it focuses on company managers. Still, inhibiting CQ is pertinent because of the trend of internationalism.

Ward, Wilson & Fischer (2011) inspect four modules of cultural intelligence (CQ), behavioral, motivational, cognitive, and meta-cognitive. With a gap in empirical research in this field, a longitudinal quantitative study of international students in New Zealand was performed and based on culture learning theory. It was hypothesized that the four modules of CQ can forecast cross-cultural adaptation dilemmas. This research was narrowed to test motivational CQ as a predictor of better psychological and socio-cultural outcomes over time. Outcomes show that higher motivational CQ and meta-cognitive CQ led to less psychological symptoms and socio-cultural adaptation problems during cross-cultural transition. There was not a direct relationship of motivational CQ as an independent predictive variable for cross-cultural adaptation problems. It is recommended that proceeding research investigate “CQ in relation to both positive and negative indicators of psychological and socio-cultural adaptation and the changes in the patterns of adaptation over time” (Ward, Wilson & Fischer, 2011, p. 141). By doing so, more contributions can be made to the acculturation field and current motivation-based theories in psychology, change of cultural behavior, and cultural adaptation.

Cultural Competency

As with much of the literature presented, Ang et al. (2007) speak to the importance of navigating culture and being able to adapt to novel situations due to the interconnection with globalization. Since much research is on the conceptual theories of cultural intelligence (CQ), the authors conducted an empirical study to measurement the effects of CQ on cultural judgment and decision making, cultural adaptation and task performance. The study analyzes the four CQ scopes, meta-cognitive, cognitive, motivational and behavioral, and three intercultural effects, cultural judgment and decision making, cultural adaptation, and task performance in culturally diverse settings. The multidimensional cultural intelligence scale (CQS) was used and the USA and Singapore were the two sample countries. Outcomes from the study elude that predictors for cultural judgment and decision making were connected with meta-cognitive CQ and cognitive CQ. In addition, motivational CQ and behavioral CQ forecasted cultural adaptation. Finally, meta-cognitive CQ and behavioral CQ predicted task performance. It is important to continue to study CQ from a multidimensional lens and its role in intercultural training.

Agyeman & Erickson (2012) perform three overall tasks in their work. First, the authors outline and detail the meaning of culture and multiculturalism. They use the concept of differences and equity for the definitions. Then, they reason the need for cultural competency skills, especially in education, in the development of intercultural communities, while lastly, providing a framework for merging cultural competency themes in school curriculum. It is argued that cultural competency is a necessary interdisciplinary skill that bleeds into many professions. It also provides equity throughout communities.

The development of cultural competency is a course that takes time to fully unfold and requires joint efforts from a range of people from all aspects of an organization and outsiders of the group. Purnell et al. (2011) view cultural competency from a healthcare point-of-view, but offer handbook-like suggestions to incorporate and grow cultural competency in organizations, in general. Four major areas of consideration when analyzing cultural competence in an organization are: administration and governance, orientation and education, language, and staff competencies. This guide incorporates steps to take, content areas, activities, departmental responsibilities, and advice on the use of consultative serves especially geared towards cultural competence. In conclusion, cultural competence is a now a popular phrase and is incorporated in many environments. It is important to understand to what extent cultural competency truly exists in an environment.

Discussion

Six major themes emerged from this exploration: globalization, non-governmental organizations (NGOs), global governance soft laws and goals, cultural intelligence, cultural adaptation, and cultural competence. It is important to see each of these themes separately, but

interrelated. These terms should not be confused with other terminology. Namely, there is a difference between the *cross-cultural* and *intercultural*. Cross-cultural “means a comparison and contrast between two cultural groups,” while intercultural submits to what happens when people from different groups gather (González, 2011). Intercultural is based on interaction between two cultures.

Ultimately, the impetus for this research is to understand intercultural effects. As far as what this research looked at, little to no literature was found on globalization and non-governmental-organizations (NGOs) that included an emphasis on cultural aspects. Most of the literature presented, focused more on the partnerships needed, but not on the process of how this can happen. The role of cross-cultural competency will continue to come into view as the world becomes a more globalized, holistic culture in itself. It is believed that NGOs, along with other global leaders, such as multi-national corporations, can be key elements in supporting and developing intercultural skills needed for communities to work through cross-cultural exchanges more effectively.

Exemplar NGO Model Promoting Intercultural Competency: Women’s Global Connection

In order to further education and research within this growing global community, Sister Dorothy Ettlting and Sister Neomi Hayes, established Women’s Global Connection (WGC) in 2001 (Women’s Global Connection, n.d.a). Grounded in the principles of human interconnectedness, personal and social transformation, diversity, spirituality, and feminine expression, WGC is a non-profit organization that is “fostering innovative partnerships that support catalytic projects linking women and girls to education, technology, and business opportunities” (Women’s Global Connection, n.d.b). WGC’s mission “is to promote the learning and leadership capacity of women locally and globally” in order “to strengthen families and communities and work for transformative change” (Women’s Global Connection, n.d.b). The organization is based in San Antonio, Texas, in the United States, but reaches its efforts into Zambia and Tanzania, Africa, and most recently into Peru. Projects and online discussions are comprised of a system of links straddling cultures and borders, and include initiatives such as the aid and support of women’s economic development through income generating activities, online academic exchanges, providing resources and training, collaborations, and immersion trips.

The guide to join forces with women across cultures used by Women’s Global Connection (WGC) includes the acknowledgment of the possibility to learn collaboratively, construction of supportive networks and relationships, enduring communal commitment with the parties involved, and mutual planning and implementation of efforts (Women’s Global Connection, n.d.a). WGC initial efforts and relationships took place with African women and organizations. Since then, many grassroots, women-founded ventures have been able to gain initial funds to for the first time and have the capacity to commence commercial ventures, increase schooling for children, and build stronger communities. In addition, WGC is heading research that has created a model for sustainable development.

Connecting Cultural Competency, Adaptation, and Intelligence with NGOs

This literature review, in essence, searched for best practices for the development of cultural competencies in an interconnected society. Women’s Global Connection (WGC) exemplifies successful intercultural development and implementation and Milton Bennett’s *Developmental Model of Intercultural Sensitivity* (DMIS) theoretical framework. Africa has been an area that has had trouble implementing flourishing opportunities for women and practical initiatives for their communities. WGC has been able to provide sustainable relief that is also sensitive to cultural aspects of the community. Women in Africa who are working with WGC have been able to move from their own culture and learn new skills that have made them more viable for their community’s improvement. Other organizations may consider WGC as a model to work

from the bottom up and to implement culture from the community they serve into the helping endeavors.

Some of today's imposing international and interconnected challenges include climate change, environmental degradation, food security, natural disasters, pandemics, international crime organizations, international terrorists' organizations, sex trafficking, child soldiers, and the lack of education. Global social justice would be denied to many people if these troubles are ignored. A major lying dilemma is seeking ways to govern the world to address intercontinental obstacles without a world government (Leen, 2004). International efforts are going to vary from region to region because of the beliefs, needs, and amenities for each particular group and these cultural and societal differences need to be considered. Global governance in conjunction with the actors will thrive if people own it, shape it, connect with it, and see the feasibility in it. Regulations are needed to prevent chaos and misuses, aid in social relations, to provide social justice, and to promote sustainability. Earth is a shared planet, belonging to no one particular group or individual. Everyone needs to learn how to get along.

Conclusion

Base on all the information presented in this review, it is without a doubt that globalization and culture go hand-in-hand. Like a domino effect, increased cultural intelligence (CQ) in one's self increases cultural adaptation. In turn, the more flexible one is to adapt culturally, leads to cross-cultural competence, and ultimately intercultural competence. In reference to the Developmental Model of Intercultural Sensitivity (DMIS), this means people can reach the highest level of ethnorelative, integration. Being able to integrate personal culture to other cultures unlocks more opportunities for rapport, economic development, and, perhaps, the accomplishment of the MGD's.

Like all studies, this work inherently had limitations. This is a cursory review that focuses on literature speaking to various related themes, but not on the direct topic of intercultural competency's role in the influencing function of NGOs' roles or the reaching of overarching international goals. It is recommended that research continue, in an interrelated fashion, to coincide with globalization, non-governmental organizations (NGOs), global governance soft laws, and cultural topics. Consequently, this could lead to elevated understandings and quality of intercultural competency training through non-governmental agencies. Hopefully, ideas brought forth can be taken into consideration in future international policy making, industrial development, and educational planning. In doing so, international goals may have a stronger chance to being met and a stronger global community will form.

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