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Meditation In The Emotional Intelligence Improvement Among Russian-Speaking Migrants In Germany

Sergey Afanasyev, PhD. ¹

Abstract

The analysis of meditation as a factor of an individual's psychological and emotional well-being as well as the comparison of main emotional intelligence quantitative measurement methods and the justification of the method used in the study were performed. Main features of the migrants' social-psychological adaptation were considered. The key role of interpersonal emotional intelligence competency in migrants' social-psychological adaptation process was identified. The interrelation between meditation practice and dynamics of migrants' emotional intelligence was found.

Keywords: social – psychological adaptation, migrants, emotional intelligence, meditation, improvement, transcendental meditation, mindfulness meditation.

Introduction

Migration problems are particularly acute on the agenda of public debate in the context of globalization. Migration in the context of migrants' social-psychological adaptation requires special attention as unresolved psychological problems arising in the process of migration have result in threats, both for migrants, and for a society in general. People contacting with a new culture can objectively consider this situation as complicated and strained, especially at

¹ York University / Russian Federation, E-mail: afanasev.s.v@gmail.com

an initial stage. Stress levels occurring on the background of cultural and religious differences can be particularly high when the culture of the country of origin is significantly different from that of the host country. On the one hand migrants experience a severe need in successful and effective socialization in a new society and culture. On the other hand a need in psychological health maintenance is important since the mentality and emotions are tensed during the migration.

In connection with the foregoing, the problem of migrants' social-psychological adaptation seems to be very relevant in cultural, social, psychological aspects which in turn affect the business and public sectors. The research subject is more significant because of a lack of researches relating to the impact of meditation on the emotional intelligence as a key factor of the migrants' social-psychological adaptation. The research aim is to investigate a role of meditation in the emotional intelligence development as a key factor of the migrants' social-psychological adaptation.

Subject area of the present study is due to the apparent lack of empirical studies of the effects of meditation on emotional intelligence, including, as a key factor in the social-psychological adaptation of migrants.

The general hypothesis of the research is the assumption of dependence between meditation practice and dynamics of migrants' emotional intelligence as a key factor of their social-psychological adaptation. On the basis of the general assumption the author formulated the following hypotheses:

1. Meditation affects dynamics of the emotional intelligence.
2. Dynamics of emotional intelligence that arises due to the practice of meditation is positive.
3. The practice of meditation enhances key intrapersonal and interpersonal competencies of emotional intelligence causing the efficiency of social and psychological adaptation of migrants.
4. The choice of a specific method of meditation does not affect significantly on the dynamics of the emotional intelligence.

The analysis of published studies shows that the success of the integration process of acculturation through dialogical mode of communication is largely driven by certain participants' certain set of intrapersonal and interpersonal skills designated as intercultural competence in models of emotional intelligence. Intercultural competency is defined as the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts (Bennett and Bennett, 2004). Besides, the intercultural competence is to help to the effective interaction in the foreign environment not only at professional, business level, but also at an interpersonal, emotional level. Also in addition to increased efficiency of the cross-cultural communication, the optimization of interpersonal relations and socially-psychological adaptation should be related to the major functions of the emotional intelligence (Pankova, 2011).

It is important to understand that a skill of the effective communication on the cultural borders, an emotional balance and achievement of the creativity within the collective behavior becomes one of the most significant abilities in the today's world, including in aspect of the migrants' social-psychological adaptation, as a social group which first of all requires for searching for effective tools of impact on emotional sphere within the migration process. In connection with the aforesaid, studying of potential factors of the management and impact on the emotional intelligence as the factor of the migrants' social-psychological adaptation is very important taking into account the method optimization of estimation of the emotional intelligence dynamics.

Method

The theoretic and methodological basis of the research is presented by theoretical provisions and conceptual models of the emotional intelligence (R. Bar-On, P. Salovey, D. R. Caruso, J. D. Mayer, D. Goleman, D. V. Lyusin), modern and classical concepts of the social, plural and cognitive intelligence (D. Wechsler, E. Thorndike, S. Stein, H. Gardner, W. Payne), actual theoretical and empirical substantiations of the meditative practice efficiency (J. Kabat-Zinn,

Maharishi Mahesh Yogi, J. Teasdale, Dharma Singh Khalsa, A. Weintraub, N. Rosenthal), and key provisions of the socially-psychological approach to research of an individual's adaptation (R. Lazarus, S. Folkman, J. Zhang, M. Goodson, V.S. Ageiev, V.N. Miasishchev, A.A. Nalchadjan, T. G. Stefanenko).

The selection of the research methods was mainly due to the theoretical and methodological basis, as well as to the hypothesis of the study. The main research methods were Thematic Analysis, Interpretive Phenomenological Analysis, and interview as qualitative research methods, as well as a quantitative method of estimating the level of emotional intelligence "EmIn Questionnaire" by D.V. Lyusin. The data received during the research were statistically processed in SPSS Statistics 17.0.

The main methodological problems of emotional intelligence researches should include the selection of adequate and valid methods of its measuring and evaluation. As noted above, the present study attempted to study the impact of meditation on emotional intelligence as a factor of successful social-psychological adaptation of migrants by integrating qualitative and quantitative research methods. This research focuses on the understanding of personal subjective experiences of those who practice meditation in the context of its impact on emotional intelligence as a key factor of the migrants' social-psychological adaptation, carried out on the basis of dialogue with the participants through individual and group interviews. During the expansion of the subjective vision of the effects of meditation on emotional intelligence hermeneutical approach takes center stage, implying that personal experience is hidden and revealed through reflection, which appears to stimulate participants' interview with the researcher (Ponterotto, 2005). Thus, the qualitative approach to data collection is preferable for deeper understand the personal experience and its estimation by respondents. Thematic and interpretive phenomenological analysis are the key methods of the obtained data interpretation within the epistemological stance of the researcher stated above.

The interpretive phenomenological analysis represents the qualitative research approach to consider sensual reactions of investigated people on significant vital events (Busygina, 2009). The researcher seeking access to understanding the way in which the respondents design their

personal individual experience within the interpretive phenomenological analysis which effectiveness was confirmed in numerous research. It should be noted here that the researcher under this method can access only to personal interpretations of participants and not able to achieve the objective of understanding reality. Individual understanding of subjects experience depends on a complex set of their previous social and cultural experiences. Similarly, the researcher's own interpretations and his interpretation of participants' experience are also based on his previous experience and socio-cultural context. Thus, the data analysis will result in the reflective cooperation between the researcher and the participants (Smith, 1996).

The thematic analysis represents the analysis of the main subjects arisen in interview with the research participants, and in other sources of the qualitative data (Braun and Clarke, 2006) widely used in psychological scientific researches (Howitt, 2010). The thematic analysis is often considered as a basis in newbie researchers' papers, later they can pass to difficult qualitative scientific methods, such as a discourse-analysis, analyzing written, sign, verbal sources, and the grounded theory - a scientific method of close interaction between the data and their developing understanding unlike a traditional research method on the hypothesis construction (Zherebtsov, 2004). Revealing and coding of certain theme is a key method of all qualitative methods of the research. The scientific literature offers an opinion that the thematic analysis is not an isolated method of researches, and represents the process within other traditional qualitative scientific methods (Ryan and Bernard, 2000). One of strengths of the thematic analysis as a scientific method is flexibility in its application to various types of research parameters. The main criticism of the thematic analysis is no clearly regulated techniques with simultaneous presence of many poorly organized researches not representing the detailed data analysis procedure. At the same time this method can become a reliable tool in proper use. For purpose of this research we selected the thematic analysis, as it gives a basis for studying of new fields, focusing upon the description of what is happening and its theoretical flexibility is good with this research purpose, consequently the thematic analysis can be used in group and individual researches.

The main qualitative method in this research is the interview. Semi-structured interview with the primary use of open questions was chosen as the primary means of data collection for subsequent analysis. It promoted free and comfortable thinking of the respondents, and description of the individual experience in their own terms (Smith et al., 2009). The main purpose of the interview program development as a qualitative method of scientific research is encouragement of the participant to open conversation simultaneously with minimization of a share of statements of the researcher. In addition to these factors at the development of the interview program, ethnic and culture questions were considered in a context of the intercultural competence of the emotional intelligence (Patel, 1999). Thus, blocks of questions on the key research subjects including a personal migration experience and complexity in a context of the socially-psychological adaptation, issues of personal meditation experience as the spiritual technique developing the mental and physical health were highlighted in the interview structure, and also the block of questions on the emotional intelligence and subjective perception of its key competencies and dynamics. The balance of key themes of primary and secondary interviews differed due to objective conditions of the research and the necessity of wide discussion of questions on the meditative experience and dynamics of the emotional intelligence owing to meditation practice at the secondary interview.

Each participant was interviewed by the researcher twice. Most research participants (42 people) agreed to be interviewed in group. The researcher considered it as a positive factor since a group therapeutic influence in the advisory psychology is significant and allows to reveal some moments inaccessible in individual interviews. Six participants who preferred an individual interview were interviewed by the researcher individually.

As for quantitative measurement of the emotional intelligence it should be noted that there are some basic techniques in frameworks of the basic models of the emotional intelligence and are of particular interest due to the scientific validity. The most known and reliable method of the emotional intelligence measurement in the world is MSCEIT test (The Mayer-Salovey-Caruso Emotional Intelligence Test), SREIT was before (Self Report Emotional Intelligence Test), however its application in the Russian scientific practice is limited by the necessity of an adequate adaptation as an attempt of its adaptation by E.A.Sergienko and I.I. Vetrova

revealed some restrictions, such as a low level of certain psychometric indicators that, for sure, indicates on the necessity of the further works on adaptation and standardization of the technique for the Russian scientific practice (Sergienko and Vetrova, 2009). The technique of an emotional intelligence self-estimation developed by Nicholas Hall is known and used in the Russian scientific practice, but has some restrictions, such as certain discrepancy of meaning and scales names (Andreeva, 2004), and rather low psychometric properties (Sergienko and Vetrova, 2009).

The technique of the emotional intelligence estimation by D. V. Lyusin - "EmIn Questionnaire", based on the author's concept of the emotional intelligence has been used during the research for the quantitative measurement of the emotional intelligence and its dynamics in the participants of both experimental and control groups in the beginning and in the end of the experiment. D. V. Lyusin defines emotional as an ability to understand own and others' emotions and their management (Lyusin, 2009). The emotional intelligence as an ability to understand and to manage emotions according to Lyusin can be directed both at own and other people's emotions. Thus, the author actually differentiates concepts of intrapersonal and interpersonal emotional intelligence by actualization of different cognitive processes and skills connected with each other (Sergienko and Vetrova, 2009).

Thus, within the research, the interpersonal and intrapersonal components of the emotional intelligence were considered as dependent variables without division on subscales. A type of the participation in the experiment (control and experimental groups), a research mode (measurement of the emotional intelligence level before and after a two-month period), used meditation methods (transcendental and mindfulness meditation) were considered as independent variables.

Research Participants

The experimental part of the research took place in October - November, 2013 and involved 48 Russian-speaking migrants from the former Soviet Union at the age of 19 to 54 years,

residing in the territory of modern Germany being at the initial stage of migration (up to 5 years of stay in the host country). The choice of this group of migrants as a target one is caused on the one hand by specific issues of the social-psychological adaptation in the group, and on the other - typical problems of migrants' adaptation. It should also be noted that the limitation of the current research focus of this group of migrants was caused in order to achieve greater depth of data analysis (Smith, 1996), which also corresponds to the selected research methods. In addition, being in the initial stage of migration, contributing to the highest load on the psyche of migrants and their level of emotional intelligence, will take into account the most acute psychological problems. Thus, sample was made by the migrants in basic life changes of a social environment and experiencing significant pressing on the mentality due to objective life circumstances.

Participants of the study were divided into two groups: experimental, consisting of 32 people and includes two subgroups practicing 20 minute transcendental meditation and mindfulness meditation daily and a control consisting of 16 people. Thus, all participants in the study were actually divided into 3 subgroups of 16 people in each (9 women and 7 men) that represent age and sexual characteristics of the target group in general. Studying of dynamics of the emotional intelligence by age and gender characteristics has not been conducted, as the specified researches were not related to the thesis aim and objectives.

Twelve experimental group members Transcendental Meditation technique training was conducted by Maharishi Foundation - Deutschland certified teachers with the experience of meditation practice and teaching for over 15 years. Four experimental group members were taught the transcendental meditation technique during their short visits to Russia by a certified trainer of Maharishi Foundation - Russia with practical experience of teaching meditation and own meditative experience over 10 years. The mindfulness meditation learning was conducted on the basis of the directed mindfulness meditation and recommendations for its practice in The Art of Meditation audiocourse by Daniel Goleman (Goleman, 2001) in Russian adaptation. The author is a known scientist, the creator of one of the basic and common models of the emotional intelligence and the meditation impact researcher. These

factors allowed to avoid restrictions of previous researches of meditation influence where authors just indicated meditation type with no procedure description and trainers' qualification that allowed to doubt in their objectivity (Chiesa, 2010).

The control group representatives did not learn meditation (confirmed by the poll) and did not practice any kind of meditation that was periodically checked during the research. Their emotional intelligence was measured by the chosen technique similarly with the participants of the experimental group. Thus, the representative sample was made by randomization of the participants into experimental and control groups to minimize possible restrictions, able to result in the experiment irrelevancy.

Results

Interpretation of the interviews and "EmIn Questionnaire" data to assess the primary level of emotional intelligence.

The analysis of the primary interview data allowed to reveal that motivation is determining the degree of mental health indicators, emotional comfort, the level of development of emotional intelligence key competencies, the choice of individual coping strategies, and ultimately the efficiency of the social and psychological migrants' adaptation in general. Most of the participants have no meditation experience, which should contribute to obtaining adequate and valid assessment of the impact of meditation on emotional intelligence as a key factor in the social-psychological adaptation. The participants have significant issues of social-psychological adaptation and effectiveness of emotional intelligence competencies, ranging due to the subjective and objective factors. The existing complexity of adaptation due to the presence of psychological problems and manifests in the emotional sphere of migrants. Meditation could be potentially effective tool for influencing the emotional intelligence as a key factor in the social-psychological adaptation of migrants.

Both quantitative and qualitative methods showed higher levels of intrapersonal component of emotional intelligence in study participants with simultaneous low levels of interpersonal component. According to the researcher, it may be associated with both objective and subjective factors. It is also due to the fact that the established interpersonal communication is destroyed during the migration process. In connection with that a large part of the internal forces of man rushes to introspection, self-reflection, which leads to a greater awareness of their own feelings and emotions, what participants talked about in the interviews. Also it should be said that a significant relationship changes with simultaneous reduction of community, isolation from the indigenous population and some difficulties in dealing with other migrants, largely mediate the problem of adequate formation and positive dynamics of interpersonal component of emotional intelligence. The followed interpretation of the data led to the conclusion that the baseline of emotional intelligence on the scale of interpersonal and intrapersonal components in the experimental and control groups are similar quantities and the difference in quantitative terms is within the statistical error, which allows to use these results as a baseline for the objectives of this research and to disseminate the results to the target group as a whole.

Interpretation of the secondary interviews and "EmIn Questionnaire" application.

Interviews with participants of the experimental group, practicing mindfulness meditation and transcendental meditation, have shown some differences in subjective meditation experience. For example, respondents who practiced transcendental meditation in their responses to interview questions noted primarily the following changes: calming the thoughts during meditation; stopping of the internal dialogue in the process of meditation; perception of the meditation sessions as a rest from the stream of life and from their own problems; awareness of the meaning of life, the emergence of insight in the process of meditation; normalization of physiological symptoms of stress and anxiety (heart rate, palpitations, sweating etc.). Respondents who practiced mindfulness meditation also noted certain changes observed in the process of meditation (stopping the internal dialogue, the sudden decision of problems during the session (awareness of a possible withdrawal from the situation), the perception of the

meditation as a recreation, etc.), but primarily they noted the following changes: a greater awareness in everyday functioning; normalization of relations with relatives and friends due to a greater understanding of their needs; general "degree reduction" of emotions in relationships with others and everyday issues. Thus, we can conclude that the experimental group participants practiced transcendental meditation individually evaluated the internal changes as a priority, while respondents who practiced mindfulness meditation largely focused on external positive changes as a result of meditation practices. In general, most of the participants of the experimental group praised their meditative experience.

Most of the experimental group participants reported some improvement characteristics of interpersonal competencies of emotional intelligence. Significant differences between the answers of respondents who practiced different types of meditation, as well as significant discrepancies in the subjective assessment of the effects of meditation on the interpersonal component of emotional intelligence have not been traced. Thus, we can note the definite improvement in emotional intelligence interpersonal component that was subjectively associated by the respondents with the practice of meditation. Simultaneously the relative stability in intrapersonal competence of the emotional intelligence with a slight tendency to strengthen was demonstrated with significant positive dynamics in control emotions and expression control due to the practice of meditation.

In fact, most respondents noted a significant strengthening of effective coping strategies as the basis of social and psychological adjustment. Overall assessment of the social-psychological adaptation prospects became more positive as compared with the primary interview data that the majority of respondents associated with positive changes in their own emotional sphere due to the practice of meditation. It should be also said that the analysis of the secondary interviews with the participants of the experimental group showed a positive trend of emotional intelligence levels in the context of respondents' interpersonal and intrapersonal EI components both in subjective evaluation of participants and according to the researcher's opinion. In addition, respondents definitely associated the positive changes with the practice of meditation compared to its state at the time of the primary interview. It's important that the

choice of a specific type of meditation showed no significant correlation with the benefits of the meditation practice.

For objective assessment and mitigation manifestations of subjective factors the analysis of secondary interviews with participants in the control group which did not practice any kind of meditation throughout the experiment was performed. Control group participants did not show any significant changes in the subjective assessment of the EI levels, both in interpersonal and intrapersonal components. There were also no any significant changes in assessing the prospects of adaptation, the general prospects in life and mood in the control group participants observed as compared with the primary interview.

As a result of the analysis of the obtained “EmIn Questionnaire” values of key components of the emotional intelligence at the research termination, the following conclusions have been made. The experimental group participants showed definite growth of values of the interpersonal component of the emotional intelligence comparing to the primary measurement. Growth of these values is shown with a simultaneous drop of the share corresponding to a low level of the interpersonal emotional intelligence. Comparison of initial results of measurement of the intrapersonal component of the emotional intelligence with results of the secondary measurement in the experimental group allows to judge about their relative stability with a simultaneous tendency to positive dynamics of the intrapersonal emotional intelligence due to meditation. Additionally for comparison of influence of the transcendental and mindfulness meditations, the data have been generated by two parts of the experimental group participants, which practiced the specified kinds of meditation. Comparison of the primary and secondary measurements of levels of the key components of the emotional intelligence by meditation types, practiced by the experimental group participants allowed to make a conclusion that the choice of the certain meditation types does not affect significantly on the positive dynamics of the emotional intelligence values. Dynamics of values of the intrapersonal component of the emotional intelligence for different meditation types also is comparable. Like general sample results, by both meditation types, a relative stability with a tendency to increased average indexes of the intrapersonal component

of the emotional intelligence was observed. For the purpose of comparison experimental and control groups EI values at the end of the research components of the emotional intelligence were measured in the control group.

Dynamics of the key components of emotional intelligence in the control group was compared with the dynamics, traced in the experimental group. It need to pay attention to the relative stability of the primary and secondary EI interpersonal component levels in the control group with simultaneous slight tendency toward redistribution of low and medium shares. Comparison of measurements of the intrapersonal component of the emotional intelligence in the control group also testifies the absence of any significant changes. Thus, it should be noted absence of significant changes and dynamics of key values of the emotional intelligence in the control group during the research that confirms a hypothesis about factorial impact of meditation on the emotional intelligence as the key factor of the migrants' successful social-psychological adaptation. The obtained results of interpretation of the qualitative and quantitative techniques mutually confirm the obtained data that testifies the result validity and reliability also as research internal consistency.

Conclusions

In the empirical study the researcher's hypothesis have been confirmed and supported by the obtained data:

1. Analysis and interpretation of the data obtained in the practical part of the study revealed that meditation affects the dynamics of emotional intelligence. Findings from the application of qualitative (interviews) and quantitative ("EmIn Questionnaire") techniques clearly demonstrate the positive dynamics in the experimental group. Additional confirmation of meditation factorial influence on the emotional intelligence has been received by measuring of the emotional intelligence levels (pre and post-test) and by interviewing the control group participants, not practiced any kind of meditation and demonstrated relative stability of the key indicators of the emotional intelligence.

2. Dynamics of the emotional intelligence that arises due to the practice of meditation is positive. Results of the analysis of the primary and secondary measurements of interpersonal and intrapersonal components of the emotional intelligence in the experimental group participants and interpretation of the interviews showed significant positive changes of these parameters comparing to the data in the control group. The respondents have definitely indicated that meditation helps to bring a sense of order and stability, improves the ability to concentrate and focus on reality simultaneously suppressing negative thought forms that allows to raise the overall positive attitude. The respondents described subjective comprehension of the meditative experience in categories of consciousness, subconsciousness and calmness. The main concepts of the emotional intelligence, as ability to understand own and other's emotions, and to manage it, are based actually on the same principle of comprehension of thoughts, feelings and actions by meditation practice.

3. Meditation practice strengthens key intrapersonal and interpersonal competencies of the emotional intelligence, causing efficiency of the migrants' social-psychological adaptation. Considerable positive dynamics of the interpersonal competence of the participants' emotional intelligence has shown in the empirical part of the research at a simultaneous positive tendency in dynamics of the intrapersonal component of the emotional intelligence in the experimental group participants. The analysis of the interview with the respondents has shown certain subjective correlation between the emotional intelligence and efficiency of the migrants' social-psychological adaptation. Most participants of the experimental group noticed that the meditative practice helps to discipline the mind and to become more conscious in demonstration and expression of feelings and emotions. Positive meditation influence is expressed in decrease in the stress, adequate estimation of own forces and objective restrictions that mediates the effective social-psychological adaptation.

4. The choice of a specific method of meditation does not affect essentially on the dynamics of the emotional intelligence. The conclusion is confirmed by measurements in the experimental group regarding the practiced meditation type. The mindfulness and

transcendental meditations were offered to the participants in the research. The analysis of the interview with the participants showed some differences in estimation of the individual meditation experience (high concentration on internal factors in the transcendental meditation practitioners and emphasis on external signs of mindfulness meditation impact). This trend has been shown at similar values of the dynamics of emotional intelligence in both parts of the experimental group and data interpretation of the subjective assessment of respondents' meditative experience and its impact on emotional intelligence in the context of social and psychological adaptation.

Thus, the research confirmed that meditation is an effective tool of positive influence on the migrants' emotional intelligence, mediating success and efficiency of their social-psychological adaptation, which expresses an integrated scientific novelty of this work. The obtained data about a positive influence of meditation on the migrants' emotional intelligence is especially important under globalization and growing number of cross-cultural contacts. Besides, the research results allow to consider the meditation as an effective method of influence on the emotional intelligence, including for the practical counseling psychology and psychotherapy at work with the migrants, one of groups of the modern society, experiencing the greatest psychological stress. Meditation techniques introduction in the counseling psychological practice, of course, requires the further in-depth studies of meditation as a factor of impact on emotional intelligence, but at the same time the data of the present study permit to begin practical approbation of meditation in psychotherapy of the migrants.

The obtained empirical data were confirmed by an adequate theoretic-methodological base of the research, the author used valid and reliable techniques of the qualitative and quantitative estimation of the research subject area, selected by direct conformity with a theoretical and methodological substantiation, the author's epistemological position and reflected aim, objectives and formulated hypotheses. We considered restrictions in previous researchers and tried to integrate the quantitative and qualitative techniques that allowed to raise the research relevance and reliability of the received results.

Directions for Future Research

In connection with the above the author believes that the results of the study and its key findings are scientifically proved and comply organically with the range of available research on the subject and considers it appropriate to proceed to consider the prospects of scientific research subject area based on the research data. So, numerous possibilities for improvement of the research due to its objective restrictions, which open the prospects for the further researches, have been noted during the research. Let's proceed to the analysis of potential and necessary areas of the future researches.

1. Studying of meditation impact on the migrants' emotional intelligence by subscales of its key components. The analysis of meditation influence by each subcomponent can be and should be an object of the further researches for deeper understanding of meditation effect on the migrants' emotional intelligence.
2. Increase in the sample in the researches of meditation influence on the migrants' emotional intelligence, and reasons of small samples in the previous researches of meditation, according to the author, should be an object of the further scientific researches and a source of possible discovers in problem area.
3. Increase of duration of empirical researches of meditation influence on the emotional intelligence can be a perspective scientific direction as can potentially give interesting results about dynamics of the migrants' emotional intelligence in long-term prospect and new data for the further researchers.
4. Researches of the meditation impact on the emotional intelligence of other groups of migrants can potentially provide new materials for deeper and detailed studying of the migrants' social-psychological adaptation, efficiency of which is mediated by the emotional intelligence. The data on other ethnic groups of migrants, and also on other host cultures, certainly, is important for scientific understanding of this phenomenon.
5. Focus upon studying of meditation influence on the migrants' emotional intelligence by gender and age. This aspect was not realized in the research as it would expand a subject. But

this aspect is rather important for detailed understanding of distinctions of meditation influence on representatives of different gender and age categories.

6. Studying of other meditation types impact on the migrants' emotional intelligence in a context of the target group's social-psychological adaptation since most available researches are focused upon the analysis of the transcendental and mindfulness meditation influence without other meditation type.

Because the concept of the emotional intelligence is a new scientific category, the further scientific researches of factorial influence on the emotional intelligence components are required in addition to specification of key concepts, in a context of the migrants' social-psychological adaptation, including studying of meditation impact on the migrants' emotional intelligence. The more detailed studying of meditation is required to solve this problem, as well as formation of the uniform scientific concept of the emotional intelligence by the structure and key components, development of an effective technique of the emotional intelligence quantitative measurement, able to provide valid and reliable data for the factorial influence analysis, and further deep studying of connection of the emotional intelligence with a number of personal characteristics and indicators of success in modern society.

Implications of Study

The practical value of the research is presented by possibility of application of its results for the aims and objectives of the counseling psychology, including at work with migrants as the positive impact of meditation on the emotional intelligence in a context of the migrants' social-psychological adaptation is empirically confirmed during the research. The author believes that the results of the research can promote the further studying of a role of meditation in development of the emotional intelligence as meditation can be used as one of the most effective tools focused upon increase of meditators' adaptable possibilities.

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