

**EMOTIONAL STABILITY AMONG MUSLIM WOMEN LEADERSHIP: SPECIAL  
REFERENCE TO WOMEN LEADERS WORKING IN GOVERNMENT  
ORGANIZATIONS IN AMPARA DISTRICT  
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**Introduction**

Emotional stability has been examined and recognized as a personality representation in human mind. However, no matter the approach of natural language description based on lexical hypothesis or clinical observations are inductive, these approaches are short of theoretical framework on emotional stability to explain its nature and construct. In the meanwhile, the criterion validity of the existing emotional stability measurements with regard to the prediction of behavior has been challenged by trait theorists. Li (2005) developed a construct of emotional stability based on self-organizational theory. Under the paradigm of self-organizational theory, emotional stability is defined as a property to label whether or not a complex emotional system can automatically maintain its equilibrium efficiently. It was proposed to hold two dimensions- threshold of emotional response and emotional recovery from the methodology of self organization. Threshold represents the sensitivity of emotional response, i.e., whether or not the individual experiences chaotic emotions (e.g., upset, anxiety, panic) easily. From the perspective of evolutionary aspect, affect is an indicator attracting intentions on the addictiveness of behaviors (Rozin P, 2003). Chaotic emotions like upset, anxiety and panic can represent that one cannot adapt to or withstand the event which aroused the chaotic emotion. Threshold will determine whether or not an emotional system is easy to be disordered. Four items were used to measure threshold of emotional response,