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COLLARED OR CORNERED: EMOTIONAL INTELLIGENCE AS A DETERMINANT OF JOB SATISFACTION AMONG ANGLICAN CLERGY IN IBADAN, NIGERIA

Caleb Jesujoba OPELAMI[1] & Oyetola A. Adebajo, Ph.D[2]
[1]Department of Counselling Psychology and Educational Foundations, Tai Solarin Federal University of Education, Ijagun, Ogun State
calebedus@gmail.com/https://orcid.org/0009-0005-8455-4223
[2]Department of Educational foundations and Counselling, Olabisi Onabanjo University, Ago-Iwoye
oyetolaadebajo@gmail.com/https://orcid.org/0009-0000-9024-1227

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ABSTRACT
Clergy are often collared as symbols of spiritual authority, yet many feel cornered by the emotional demands and organisational constraints of ministerial life. This paradox raises important questions about the factors that promote job satisfaction within religious vocations. Despite the influx of research on emotional intelligence associated with job satisfaction in secular workplaces, its influence within the hierarchical and emotionally demanding context of Christian ministry remains unclear. This study examined the influence of emotional intelligence, employee empowerment and demographic characteristics on job satisfaction among male Anglican clergy in Ibadan, Nigeria. The sample was restricted to male clergy because the three dioceses maintain an exclusively male priesthood in keeping with the current practice of the Church of Nigeria (Anglican Communion). A descriptive correlational survey design was employed, involving 138 clergy selected through proportionate stratified random sampling from three Anglican dioceses in Ibadan. Data were collected using instruments adapted from Goleman's Emotional Intelligence framework, Spreitzer's Psychological Empowerment Scale, and the Minnesota Satisfaction Questionnaire (Short Form), and analysed using descriptive statistics, Pearson's correlation, multiple regression, and analysis of variance. The findings revealed moderate levels of emotional intelligence, employee empowerment, and job satisfaction. However, emotional intelligence, employee empowerment, and demographic characteristics did not significantly predict job satisfaction ($p > .05$). The findings suggest that clergy job satisfaction is shaped less by individual psychological attributes than by organisational, relational, and vocational realities. The study recommends strengthening institutional support, participatory leadership, and meaningful recognition to enhance clergy well-being and sustainable ministerial satisfaction.

Keywords: Emotional intelligence, job satisfaction, Anglican clergy, ministry, Nigeria.

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Introduction

Job satisfaction denotes the positive emotional response and contentment an employee experiences regarding their work roles, responsibilities, and environment (Spector, 1997). In professions characterised by high emotional labour, the capacity to identify, understand, and manage emotions is frequently assumed to be a critical determinant of vocational fulfilment. Emotional intelligence, defined as the ability to recognise, understand, and manage one's own emotions while remaining attuned to the emotions of others, has been theorised to enhance job satisfaction by improving interpersonal relationships, stress management, and workplace resilience (Goleman, 1998). Goleman's model identifies five core domains: self-awareness, self-regulation, motivation, empathy, and social skills. These competencies are particularly relevant to pastoral ministry, where clergy routinely engage in counselling, conflict resolution, and bereavement support.

In Nigeria, Anglican clergy occupy a multifaceted role that extends beyond spiritual leadership to include administrative oversight, community advocacy, and pastoral care. The Anglican Church operates within an episcopal polity, where decision-making authority is concentrated among bishops and archdeacons, leaving parish clergy with limited autonomy. This hierarchical structure creates a distinctive work context in which emotional demands are high but institutional control is constrained. The three dioceses under study, namely Ibadan, Ibadan South, and Ibadan North, maintain an exclusively male priesthood in keeping with the current practice of the Church of Nigeria (Anglican Communion). Consequently, the sample drawn from these dioceses, like the population itself, consists entirely of male clergy. The metaphor "Collared or Cornered" captures this tension: clergy are visibly set apart by ordination, yet they may feel constrained by congregational expectations, administrative burdens, and restricted agency within the church hierarchy.

Empirical studies in secular settings have consistently reported a positive association between emotional intelligence and job satisfaction (Brunetto, 2012; Tagoe, 2017; Zampetakis, 2020). However, evidence from religious contexts, particularly among African clergy, remains limited. Existing research has tended to generalise findings from Western corporate or educational environments without adequate attention to the spiritual, cultural, and organisational dynamics that shape clergy work. Moreover, the assumption that individual psychological traits such as emotional intelligence determine job satisfaction may overlook the structural realities of ministerial life, where institutional support, financial security, and governance structures may exert stronger influence. If emotional intelligence does not predict job satisfaction in this context, it becomes necessary to examine whether other measured variables, including employee empowerment and demographic characteristics, account for variance in clergy satisfaction, and to consider what unmeasured structural factors might be at play.

This study investigates the relationship between emotional intelligence and job satisfaction among male Anglican clergy in Ibadan, Nigeria. It further examines the influence of employee empowerment and demographic factors on job satisfaction to determine whether individual psychological resources or background conditions explain clergy contentment.

The specific objectives are:

i. To assess the levels of emotional intelligence and job satisfaction among Anglican clergy in Ibadan.
ii. To examine the relationship between emotional intelligence and job satisfaction.
iii. To examine the influence of employee empowerment and demographic characteristics on job satisfaction.

The following null hypotheses were tested at the 0.05 level of significance:

H1: There is no significant relationship between emotional intelligence and job satisfaction.

H2: Emotional intelligence and employee empowerment do not significantly predict job satisfaction.

H3: There is no significant difference in job satisfaction across demographic groups.

Literature Review and Theoretical Framework

Emotional Intelligence and Job Satisfaction

Emotional intelligence denotes the capacity to perceive, understand, manage, and utilise emotional information in oneself and in interpersonal relationships (Mayer and Salovey, 1990). Goleman (1998) elaborated this construct into five operational domains: self-awareness, self-regulation, motivation, empathy, and social skills. Within organisational psychology, emotional intelligence has been consistently associated with positive work outcomes. Meta-analytic evidence confirms a positive correlation between emotional intelligence and job satisfaction across diverse occupational settings, suggesting that emotionally competent individuals manage stress more effectively and maintain higher quality workplace relationships (Joseph and Newman, 2010; Carmeli, 2003; Wong and Law, 2002). Nevertheless, these findings remain contested in two respects: first, the bulk of this evidence derives from Western corporate, educational, or healthcare contexts, leaving open the question of whether emotional intelligence exerts comparable influence in religious vocations governed by spiritual accountability and hierarchical authority; second, meta-analytic work itself acknowledges that effect sizes vary considerably by measurement method, raising uncertainty about whether self-reported emotional competence predicts satisfaction as robustly as ability-based models claim (Joseph and Newman, 2010).

Employee Empowerment and Job Satisfaction

Whilst emotional intelligence represents an individual psychological resource, employee empowerment reflects the degree of autonomy, meaning, and influence an individual experiences within the workplace. Spreitzer (1995) conceptualised psychological empowerment as a multidimensional construct comprising meaning, competence, self-determination, and impact. Empirical research in secular organisations indicates that psychologically empowered employees report higher levels of job satisfaction and organisational commitment, particularly when they perceive their work as significant and their discretion as meaningful (Laschinger et al., 2004). In contexts where hierarchical control is pronounced, empowerment may function as a structural counterbalance to role strain. What remains unclear, however, is whether empowerment retains its predictive power in institutions where clergy possess limited formal autonomy over budgets, appointments, and strategy, and where the locus of control resides with episcopal authority rather than with the individual pastor.

Clergy Work and the Limits of Individual Resources

The occupational context of Anglican clergy differs markedly from secular employment. Clergy roles entail sustained emotional labour, spiritual accountability, and administrative duties within a hierarchical episcopal structure that limits local autonomy. Francis, Craig, and Robbins (2019) documented variation in emotional intelligence among Anglican clergy in Wales, noting its relevance for occupational stress. What remains contested is whether emotional intelligence predicts job satisfaction rather than merely stress, and whether findings from a Welsh context translate to Nigerian dioceses where hierarchical governance and resource constraints differ markedly.The assumption that individual emotional competence necessarily translates into job satisfaction may be overly simplistic for religious vocations. The Job Demand-Control Model (Karasek, 1979) proposes that employee well-being depends on the interaction between

psychological demands and decision latitude. High emotional demands coupled with restricted autonomy characterise the clergy role in Ibadan, suggesting that structural constraints may attenuate the influence of personal emotional resources.

Herzberg's Two-Factor Theory provides a complementary explanatory framework by distinguishing between motivators (intrinsic rewards such as achievement, recognition, and the work itself) and hygiene factors (extrinsic conditions including institutional policy, supervision, remuneration, and security). For clergy, spiritual fulfilment and congregational relationships may serve as primary motivators, whilst inadequate material support or poor administrative structures may function as hygiene factors that generate dissatisfaction. If emotional intelligence and empowerment prove insufficient to predict job satisfaction, then unmeasured hygiene factors or structural variables may be the decisive determinants. These two frameworks therefore stand in tension with individual-resource theories: where Goleman's model and Spreitzer's scale treat satisfaction as a function of personal competence and perceived agency, Karasek and Herzberg imply that satisfaction is contingent on the distribution of institutional power and material conditions, a disagreement that has not been resolved in studies of African clergy.

Gap in Literature

Existing literature has predominantly examined emotional intelligence and job satisfaction in Western corporate, educational, or healthcare settings. Research involving clergy has concentrated on burnout and resilience rather than on the comparative predictive utility of emotional intelligence and empowerment. Furthermore, few studies have tested these relationships among African Anglican clergy, where cultural expectations, hierarchical governance, and resource limitations create a distinctive occupational environment. Consequently, it remains unknown whether the positive associations reported in secular meta-analyses survive the combined pressures of episcopal hierarchy, economic constraint, and high emotional labour that define ministry in southwestern Nigeria. The present study addresses this gap by simultaneously examining emotional intelligence, employee empowerment, and demographic characteristics as predictors of job satisfaction among male Anglican clergy in Ibadan, Nigeria.

Methodology

Design, Population, and Sample

This study employed a descriptive correlational survey design to examine the relationships between emotional intelligence, employee empowerment, and job satisfaction among male Anglican clergy in Ibadan, Nigeria. The target population comprised all ordained clergy in active service across the Anglican Dioceses in Ibadan, estimated at approximately 670 based on diocesan records. The minimum sample size was determined using Yamane's (1967) formula for finite populations:

$n = N / (1 + Ne^2)$

where n represents the required sample size, N represents the population size (670), and e represents the margin of error set at 0.075. Substituting these values:

$n = 670 / (1 + 670(0.075)^2)$ $n = 670 / (1 + 3.769)$ $n = 670 / 4.769$ $n \approx 140$

The achieved sample of 138 closely approximates this calculated minimum. A stratified random sampling technique ensured proportional representation across the three participating dioceses: Ibadan Diocese, Ibadan South Diocese, and Ibadan North Diocese. A total of 171 questionnaires were distributed during clergy meetings, conferences, and follow-up visits; of these, 138 were retrieved in usable form and 33 were voided owing to incomplete responses, yielding a valid response rate of 80.7%. All 138 respondents were male, consistent with the exclusively male

priesthood maintained in these dioceses. Consequently, gender was not treated as a demographic variable for comparative analysis.

Table 1: Distribution and Retrieval of Questionnaires by Diocese

S/N	Diocese	Estimated Number of Clergy	Number of Questionnaires Distributed	Number Collected	Number Voided
1	Ibadan Diocese	239	95	77	18
2	Ibadan North Diocese	212	25	13	12
3	Ibadan South Diocese	219	51	48	3
	Total	**670**	**171**		

Instruments

Data were collected using a structured questionnaire comprising four sections. Section A gathered demographic information including age, years in ministry, educational qualification, current ecclesiastical position, and diocese. Section B measured emotional intelligence using an instrument adapted from Goleman's (1998) Emotional Competence Framework. The scale contained items addressing self-awareness, self-regulation, motivation, empathy, and social skills, rated on a 5-point Likert scale from 1 (Strongly Disagree) to 5 (Strongly Agree). Section C assessed employee empowerment using an adaptation of Spreitzer's (1995) Psychological Empowerment Scale, capturing the dimensions of meaning, competence, self-determination, and impact on the same 5-point Likert metric. Section D measured job satisfaction with the short form of the Minnesota Satisfaction Questionnaire (MSQ) (Weiss et al., 1967), which assesses affective responses to job roles and work contexts.

Pilot testing with 20 clergy from a neighbouring diocese established the internal consistency of the instruments. Cronbach's alpha coefficients were 0.85 for the emotional intelligence scale, 0.81 for the employee empowerment scale, and 0.87 for the job satisfaction scale, indicating satisfactory reliability.

Procedure and Ethics

Data collection was conducted face-to-face with administrative support from the diocesan offices. Questionnaires were distributed during clergy meetings and conferences, with follow-up visits to maximise response rates. Ethical protocols included informed consent, assurance of anonymity and confidentiality, and voluntary participation with the right to withdraw. Data collection extended over four weeks.

Data Analysis

Data were analysed using SPSS version 25. Descriptive statistics (means, standard deviations, frequencies, and percentages) summarised respondent characteristics and variable levels. Pearson's product-moment correlation coefficient examined the bivariate relationship between emotional intelligence and job satisfaction. Multiple regression analysis assessed the relative and joint predictive influence of emotional intelligence and employee empowerment on job satisfaction. Independent samples t-tests and one-way analysis of variance (ANOVA) explored differences in job satisfaction across demographic categories. All hypothesis tests applied a significance level of 0.05.

Results

The 138 respondents were all male, with the majority aged 31 to 50 years (68.11%). Early- to mid-career clergy predominated, with 62.32% having served between 1 and 10 years. Educational attainment was generally high: 36.23% held a Bachelor's degree, 14.49% a Master's degree, and 14.49% a Doctorate. The largest occupational group comprised assisting priests (42.03%), followed by vicars (18.12%) and archdeacons (15.94%). Geographically, 55.80% were from Ibadan Diocese, 34.78% from Ibadan South Diocese, and 9.42% from Ibadan North Diocese.

Descriptive Statistics for Main Variables

Table 2 presents the descriptive statistics for the three principal variables. Emotional intelligence yielded a mean of 2.98 (median = 3.00), indicating a moderate level of emotional competence. Employee empowerment recorded a mean of 2.91 (median = 3.00), suggesting a neutral to moderate perception of autonomy and influence. Job satisfaction registered a mean of 2.96 (median = 3.00), placing it within the moderate range.

Table 2

Descriptive Statistics for Emotional Intelligence, Employee Empowerment, and Job Satisfaction

Variable	N	Mean	Median
Emotional Intelligence	138	2.98	3.00
Employee Empowerment	138	2.91	3.00
Job Satisfaction	138	2.96	3.00

Note. Scores are based on a 5-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree). Mean scores from 2.50 to 3.49 indicate moderate levels.

Hypothesis Testing

H1: There is no significant relationship between emotional intelligence and job satisfaction.

Pearson's product-moment correlation analysis revealed a negligible correlation, essentially zero, between emotional intelligence and job satisfaction that did not reach statistical significance ($r = 0.011$, $p > 0.05$). The null hypothesis was not rejected.

H2: Emotional intelligence and employee empowerment do not significantly predict job satisfaction.

Multiple regression analysis was conducted with emotional intelligence and employee empowerment as independent variables and job satisfaction as the dependent variable. The overall model was not statistically significant ($p > 0.05$). Neither emotional intelligence (standardised $\beta = 0.029$, $p = 0.759$) nor employee empowerment (standardised $\beta = -0.073$, $p = 0.432$) demonstrated

a significant relative influence on job satisfaction. The coefficient of determination was negligible. The null hypothesis was not rejected.

H3: There is no significant difference in job satisfaction across demographic groups.

One-way ANOVA for age groups produced $F \approx 0.62$, $p = 0.652$. Analyses of years in ministry, educational qualification, current position, and diocese similarly revealed no significant associations with job satisfaction. The null hypothesis was not rejected.

Table 3

Summary of Hypothesis Testing

Hypothesis	Statistical Test	Result	Decision
H1	Pearson correlation	$r = 0.011$, $p > 0.05$	Not rejected
H2	Multiple regression	EI: $p = 0.759$; EE: $p = 0.432$	Not rejected
H3	ANOVA	Age: $p = 0.652$; Position: $p > 0.05$; Education: $p > 0.05$; Years in ministry: $p > 0.05$; Diocese: $p > 0.05$	Not rejected

In summary, emotional intelligence, employee empowerment, and demographic characteristics did not significantly predict or differentiate job satisfaction in this sample.

Discussion

The Paradox of the Collar: Emotional Intelligence and the Absence of Predictive Power

The central finding of this study is that emotional intelligence, employee empowerment, and demographic characteristics failed to predict job satisfaction among Anglican clergy in Ibadan. This outcome stands in marked contrast to the substantial body of secular literature that has consistently identified emotional intelligence as a positive correlate of job satisfaction (Joseph and Newman, 2010; Wong and Law, 2002). The absence of a significant relationship in this sample suggests that the determinants of clergy satisfaction may lie beyond individual psychological competencies, residing instead in the structural and spiritual architecture of ministerial life.

The moderate levels of emotional intelligence (mean = 2.98) and job satisfaction (mean = 2.96) observed in this study indicate that whilst clergy possess adequate emotional resources for pastoral work, these competencies do not translate into differential experiences of vocational contentment. This finding challenges the assumption, prevalent in organisational psychology, that individual emotional capital invariably buffers workplace strain. In the context of Anglican ministry in Nigeria, emotional intelligence may be a necessary condition for effective pastoral practice, yet it appears insufficient as a determinant of satisfaction. The collar signifies ordination and public spiritual authority; however, it does not shield clergy from the institutional constraints that may override the benefits of personal emotional competence.

Employee Empowerment and Structural Constraint

The non-significance of employee empowerment (standardised $\beta = -0.073$, $p = 0.432$) is equally instructive. Spreitzer's (1995) framework assumes that psychological empowerment, comprising meaning, competence, self-determination, and impact, enhances job satisfaction by

fostering a sense of agency. However, in the Anglican episcopal system, where authority is hierarchically concentrated and parish clergy exercise limited autonomy over resource allocation, strategic decision-making, and administrative priorities, the psychological experience of empowerment may be structurally constrained. Clergy may derive profound meaning from sacramental duties and congregational relationships, yet lack the self-determination and impact that Spreitzer identified as essential to the empowered state. The near-neutral mean for empowerment (2.91) suggests that clergy do not experience their roles as wholly disempowered, but neither do they perceive genuine autonomy. Under such conditions, empowerment becomes a weak predictor of satisfaction because the institutional environment permits only limited variation in perceived control.

The Homogeneity of the Vocation: Demographic Irrelevance

The absence of significant demographic effects is noteworthy. Age, years in ministry, education, and ecclesiastical position did not differentiate job satisfaction. This homogeneity may reflect the unifying nature of clerical vocation within the Anglican tradition. Unlike secular employment, where career stage, educational attainment, and organisational rank frequently shape expectations and rewards, clergy operate within a shared liturgical, theological, and accountability framework. The Job Demand-Control Model (Karasek, 1979) suggests that when job demands are uniformly high and decision latitude uniformly restricted across all levels of a profession, demographic differences in well-being are attenuated. The shared experience of high emotional labour and constrained autonomy appears to standardise satisfaction levels, rendering individual background characteristics comparatively insignificant.

If Not Emotional Intelligence, Then What?

The supervisor's question, "If EI doesn't predict job satisfaction, what does?" directs attention to the unmeasured variables that may govern clergy contentment. The theoretical frameworks employed in this study offer plausible candidates. Herzberg's Two-Factor Theory distinguishes between motivators intrinsic to the work and hygiene factors extrinsic to it. In ministry, the primary motivators may be spiritual rather than psychological: the sense of divine calling, the intrinsic value of sacramental duty, the depth of congregational relationships, and the perceived spiritual impact on parishioners. These motivators may operate independently of emotional intelligence, providing a baseline of satisfaction that is rooted in theological conviction rather than emotional competence.

Conversely, the hygiene factors that generate dissatisfaction may be structural and material. Financial insecurity, inadequate housing, poor administrative support, excessive bureaucratic demands, and limited recognition from diocesan leadership are conditions that Herzberg identified as potential sources of discontent. The item-level data in this study offer preliminary support: 42.03% of clergy felt their contributions were not recognised by church leadership, and 39.85% did not experience a sense of accomplishment from ministry. These perceptions point toward institutional support and organisational justice as critical, yet unmeasured, determinants of satisfaction.

The Job Demand-Control Model further illuminates this dynamic. Clergy in Ibadan occupy high-strain roles characterised by high psychological demands and low decision latitude. Emotional intelligence may assist clergy in managing the emotional content of pastoral interactions, but it cannot compensate for a lack of control over work schedules, resource distribution, or ministerial priorities. In such a configuration, satisfaction is more likely to be influenced by changes in structural conditions, such as enhanced autonomy, reduced

administrative burden, or improved material support, than by increments in individual emotional competence.

Cultural and Instrumental Considerations

An additional explanation for the null findings concerns the cultural specificity of the instruments employed. The emotional intelligence scale was adapted from Goleman's (1998) Western corporate framework, and the empowerment scale from Spreitzer's North American organisational model. Neither instrument was designed to capture the spiritual and communal dimensions of emotional labour in African religious contexts. Pastoral care in Ibadan frequently involves navigating ancestral spirituality, communal bereavement practices, and culturally specific expressions of distress that may not be adequately represented in standardised Western scales. The instruments may therefore have measured generic emotional awareness whilst failing to assess the spiritually charged emotional competencies that are distinctive to Nigerian Anglican ministry.

Limitations

Several limitations qualify the interpretation of these findings. First, the cross-sectional design precludes causal inference; the observed null relationships between emotional intelligence, empowerment, and job satisfaction cannot be assumed to reflect fixed causal directions, and it remains possible that prolonged dissatisfaction erodes perceived competence over time. Second, all measures were self-reported, which introduces common-method bias and raises the possibility that social desirability influenced responses, particularly on items concerning emotional competence and vocational contentment. Third, the sample was drawn from a single city and a single denomination, which limits generalisability to other Nigerian dioceses, to other Christian traditions, or to clergy in rural or northern contexts. Fourth, the exclusively male composition of the sample, whilst an accurate reflection of current ordination practice in these dioceses, means that the findings cannot speak to the experiences of female clergy where they are ordained, nor can they address whether gender moderates the relationship between emotional intelligence and job satisfaction in ministerial settings. Future research should employ longitudinal designs, multi-site sampling, and mixed-methods approaches that include qualitative accounts of structural constraint to overcome these boundaries

The Collared or Cornered Thesis

Taken together, these findings lend renewed force to the "Collared or Cornered" framing. The clergy are collared in the sense of being set apart, visibly ordained, and entrusted with sacred responsibilities. Yet they are cornered by a convergence of high emotional demands, limited institutional autonomy, inadequate recognition, and structural constraints that standardised psychological measures do not adequately capture. Emotional intelligence and empowerment, whilst theoretically appealing, are insufficient to explain why some clergy thrive whilst others merely endure. The corner is constructed not by a deficit of personal emotional skill, but by the architecture of the institution itself: the hierarchy that distributes authority, the material conditions that sustain or strain ministerial life, and the cultural expectations that amplify emotional labour without commensurate support.

This interpretation carries significant implications for clergy formation and diocesan policy. If job satisfaction is structurally rather than individually determined, then interventions must target the organisation of ministerial life rather than the psychological traits of individual clergy. Seminaries may cultivate emotionally intelligent pastors, but unless dioceses address workload distribution, participatory governance, financial provision, and administrative support, these personal competencies will not yield greater satisfaction. The collar represents a calling; the corner represents the conditions under which that calling is exercised.

Conclusion

This study found that emotional intelligence, employee empowerment, and demographic characteristics did not predict job satisfaction among male Anglican clergy in Ibadan, Nigeria. These null findings indicate that vocational contentment in this context is governed less by individual psychological resources than by the structural and spiritual conditions of ministerial life. The moderate satisfaction observed (mean = 2.96) accords with the "Collared or Cornered" framing: clergy are visibly set apart by sacred ordination yet constrained by hierarchical control, heavy emotional labour, and limited autonomy. The principal implication is that interventions to improve clergy well-being should address institutional conditions, including workload, governance, and material support, rather than treating emotional competence as the primary remedy for vocational strain.

Recommendations

In light of these findings, three recommendations are offered.

1. Given that employee empowerment did not significantly predict job satisfaction (standardised $\beta = -0.073$, $p = 0.432$), diocesan leadership should review the structural conditions of clergy employment, including workload distribution, participatory decision-making, and mechanisms for recognising pastoral contributions. Enhancing clergy autonomy and reducing bureaucratic strain may address the institutional constraints that the data imply.
2. Since emotional intelligence did not significantly predict job satisfaction ($r = 0.011$, $p > 0.05$), theological educators should integrate emotional intelligence development within broader programmes of spiritual formation and institutional literacy, rather than presenting emotional competence as a standalone remedy for vocational strain. Future ministers require skills in navigating ecclesiastical hierarchies and establishing sustainable boundaries, alongside emotional self-regulation.
3. Because neither emotional intelligence nor empowerment predicted job satisfaction in this sample, researchers are encouraged to extend this inquiry by examining the predictive roles of spiritual calling, perceived organisational support, financial security, and family support in clergy job satisfaction. Such investigations would clarify whether the null findings reported here reflect the true dominance of structural variables, or whether alternative individual differences, such as spiritual intelligence or resilience, carry greater explanatory weight in African religious contexts

Contribution to Knowledge

This study makes three distinct contributions. First, it provides empirical evidence that challenges the universal applicability of the emotional intelligence-job satisfaction relationship. By demonstrating a non-significant association in a sample of Nigerian Anglican clergy, the study underscores the importance of occupational and cultural context in organisational psychology. Second, it extends the application of the Job Demand-Control Model and Herzberg's Two-Factor Theory to religious vocations in sub-Saharan Africa, suggesting that these frameworks require adaptation to account for spiritual motivation and hierarchical governance. Third, it offers a quantitative baseline for understanding clergy well-being in the Anglican Diocese of Ibadan, a context that has received limited scholarly attention, thereby opening avenues for comparative and longitudinal research.

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