

GOTANISM: A PHILOSOPHICO-EXISTENTIAL DISCOURSE ON RT. REV. MSGR PROFESSOR CLETUS TANIMU GOTAN

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Abstract

This paper discusses the different dimensions of the philosophy, personality, values and life of Rt. Rev. Msgr. Cletus Gotan. These dimensions were articulated using his name 'Gotan', which is the most popular of his three names. It is from this name that the concept Gotanism was developed, as the spirit and operative condition of his personality and philosophy. The dimensions focused on include Gotanism as a symbol of his integrated personality, his integrated philosophy of peace and conflict resolution, an integrated philosophy of Church-state relations, as an integrated educational philosophy and an integrated leadership philosophy and hard work. The thematic, historical and analytical methods of inquiry were employed given the very nature of the research. It presents Msgr Cletus Gotan's life as one that reveals philosophical and theological trajectories that manifest an interwovenness with the fundamental elements of excellence and credibility. The theoretical framework that is employed in this chapter for the interpretation of the perspective of Gotan is the Igwebuiké method of inquiry which is based on the integrative perspective of Msgr Cletus Gotan, a line that decorates every dimension of his thought and perspective.

Keywords: Gotanism, Philosophy, Existential, Discourse, Cletus Tanimu Gotan

Introduction

One of the great personalities that have inspired many to follow their dreams and fly high is the Rt. Rev. Msgr Professor Cletus Tanimu Gotan. As a priest and an academic, he has dedicated his entire life to the service of God and humanity with the true discipline of Christ in word and action, spiced with courage and dexterity. Born in Bokkos Plateau State, Nigeria on 16th of April, 1949, he received his primary and secondary education at the Holy Cross School, Pankshin (1957-1963) and St. John Vianney Minor Seminary, Barakin Ladi (1964-1968) respectively. He enrolled into St. Augustine's Major Seminary, Jos where he studied Philosophy and Theology from 1969 – 1974. He was ordained a Catholic Priest on 15th December, 1974 at his home Parish, Holy Cross Pankshin.

After some few years of pastoral work, he proceeded to the renowned Pontifical Biblical Institute in Rome (1977-1981) and the famous Hebrew University, Jerusalem, (1978 – 1979) where he obtained a Licentiate in Sacred Scriptures (LSS) with a thesis on “Some Aspects of the Parable of the Last Judgment in Mt 25:31-46”. He completed the lectionaries for the doctorate at the Biblical Institute in Rome, but was recalled home to serve the Church. Upon his return, he was sent to lecture at his alma-mater (St. Augustine's Major Seminary, Jos) (1981-1994). In 1982 he began a Post Graduate Diploma in Education at the University of Jos, graduating with a thesis on “The Organization of the Plateau State Christian Pilgrims' Welfare Board in Plateau State”. In 1991, Msgr went for the Pre-doctorate year of the Pontifical Biblical Institute, Rome, technically referred to as Annus Preparationis Ad Doctoratum. During this studies, Msgr wrote a thesis on “The Concept of Discipleship in Matthew's Gospel” in view of the defence Lectio Coram that comes up at the end of the academic year. In 2005, he bagged a Doctorate in Education from the University of Jos graduating with a thesis on “Evaluation of Christian Religious Knowledge Curriculum for junior secondary schools in Plateau State of Nigeria, 1985-2002” in partial fulfillment of the requirement for the award of the Ph.D in Education.

A cursory glance at the historical evolution of the life of Msgr Cletus Gotan, reveals philosophical and theological trajectories that manifest an interwovenness with elements of excellence and credibility. His story and values, are, therefore, worth retelling and celebrating for the leadership of all those who aspire for greatness.

Gotanism: The why and how of this philosophy

The section of this chapter is concerned with the articulation of the philosophical dimensions of the personality of Msgr Cletus Gotan. For the purpose of this articulation, the concept Gotanism has been employed as a word that carries the glimpses of the personality of Msgr Gotan; it is a philosophy that typifies the belief system of Rt. Rev. Msgr Prof. Cletus Tanimu Gotan. We can, therefore, speak of Gotanism in two senses:

1. The set or system of fundamental beliefs and convictions which are necessarily reflected in the life-story of Msgr Cletus Gotan, as reflected in his personal life;
2. A consciously articulate and critical discourse or perspective that that Msgr Cletus Gotan espouses, as reflected in the works that he has written.

The questions that some have asked is: Is Gotan a philosopher to merit such a coinage from the philosophical enterprise? This question is first based on wrong necessary connection that persons make only between the philosopher and that which is

philosophical. One does not need to be a philosopher to be philosophical, and yet the subject of discussion has a basic degree in philosophy, which implies that he possesses the fundamental principles for doing philosophy. It is the fruits of the expressions of these fundamental principles that this concept celebrates and presents.

Secondly, the question is based on a limited understanding of the operations of philosophy. One does not need a masters or doctorate in philosophy to be referred to as a philosopher, unless for a professional philosopher. It is at this level that it can be said that there is an inescapable element of philosophy in every theology or any aspects of the sciences. More so, every human life and its expressions is animated by a particular philosophy of life, which serves as its operative condition, and thus, the spirit of its thermodynamic ontology. In this case, gotanism becomes an articulation of the dimensional spirit of the life and thoughts of Msgr Gotan.

Thirdly, to seek for philosophy only within the parameters of that which has been named philosophical is also based on another missing link in knowledge. Scholars of other areas of inquiry easily forget that philosophy has been and remains the entry point of all university studies at the inception of the university system of education. Since they forget the former, it is not difficult to forget also that philosophy is the synthesis of everything as much as it synthesizes everything¹. No wonder, what is obtained at the end of the highest degree programme in every discipline is a PhD-Doctor of Philosophy. This should ameliorate the burden of he who inquires why the philosophical should be ascribed to a theologian and an educationist². To insist further, is an indication of a missing link in one's understanding of both theology and education.

As a professional philosopher, fulfilling my professional responsibility of articulating a galaxy of dimensions with a word, I have articulated the various dimensions of the life and personality of Msgr Cletus Tanimu Gotan with a concept: GOTANISM. It is a word that captures what has not been seen, and presents what needs to be seen and celebrated. This introduces us to the first dimension of gotanism, which borders on his integrated personality.

¹Kanu, Ikechukwu Anthony, *Igwebuike: An Operative Condition Of African Philosophy, Religion And Culture: Towards a Thermodynamic Transformative Ontology*. Maiden Inaugural Lecture, Tansian University, Umunya, Anambra State, Thursday, 18th February 2021, p. 15.

²Oguejiofor, J. O. (2010). 14th Inaugural Lecture delivered on 28th January at the Nnamdi Azikiwe University, Awka, Anambra State, p. 6

Gotanism as a symbol of an integrated personality

Msgr Cletus Gotan in the annals of the history of the ecclesiastical and political histories of the Northern part of Nigeria, would remain one of the finest fruits of his personalities. His personality captured as Gotanism speaks of an integrated personality. The concept 'personality' is from the Latin root *persona*, which means a mask that was used by actors on their faces while acting in the open drama in ancient times. However, moving away from its roots, personality can be defined as a dynamic and organized set of characteristics possessed by a person that uniquely influences cognitions, motivations, and behaviors in various situations³. A personality is referred to as integrated when it makes fine connections of our various intelligencies⁴. In Msgr Gotan is a beautiful blend of the naturalist intelligence, logical-Mathematical intelligence, existential intelligence, interpersonal intelligence, bodily-Kinesthetic intelligence, linguistic intelligence, intra-personal intelligence and spatial intelligence. This blend creates in him a personality which integrates the various dimensions of the human personality into a balanced whole.

It is, therefore, not surprising that he is not only a priest but also a scholar who has distinguished himself in various fronts. As an ecclesiastic, he did not only serve the church as Parish Priest of Saint Theresa's in Jos, the First Alumnus Rector of Saint Augustine's Major Seminary, the Chaplain of the Good Shepherd Catholic Chaplaincy, University of Jos, Vicar-General of the Archdiocese of Jos, charged with the responsibility of administration and religious, a position he is holding till date, pioneer National Secretary and later National President of the Nigerian Catholic Diocesan Priests' Association (NCDPA); President, Catholic Theological Association of Nigeria (CATHAN, 1998 – 2003); a one time member of Council of the Catholic University of Nigeria (now VERITAS University) and a member of its Academic Committee, he also served the state as the pioneer member of the Plateau State Board of Relevant Technology (1974-1977); pioneer Chairman, Plateau State Christian Pilgrims' Welfare Board (1981-1983); pioneer Head of the Department of Arts Education University of Jos. In 2012, he was inducted into the Nigeria Academy of Education, the highest professional body in Education and occupied the top of the pyramid of the administrative hierarchy in the Faculty of Education, University of Jos where he was twice unanimously elected into the office of Dean of the Faculty.

Interestingly, he is currently the chairman, Board of Governors, Oswald Waller College of Education, Shendam; Member of Council, Federal College of Education,

³G W Allport (1937), *Personality: A Psychological Interpretation*, Holt, Rinehart & Winston, New York; A Bandura (1997), *Self-Efficacy: The Exercise of Control*, W H Freeman, New York and C S Tapu (2001), *Hypostatic Personality: Psychopathology of Doing and Being Made*, Premier, Ploiesti.

⁴R Ryckman (2004), *Theories of Personality*, Thomson/Wadsworth, Belmont, California.; A H Maslow (1943), "A Theory of Human Motivation", *Psychological Review*, Vol. 50, No. 4, pp. 370-396.

Pankshin and Member of Council, Veritas University, Abuja and the Acting Provost, College of Education, Gindiri. The Chairman, Research & Ethics Committee, Our Lady of Apostles' Hospital, Jos. He has been for quite some years now external examiner of the Catholic Institute of West Africa (CIWA), PortHarcourt and Ahmadu Bello University, Zaria. All these responsibilities undertaken by him in an excellent spirit speak of the broadness of his personality and the balance therein. He is not only a priest, but a scholar and a statesman. He is an integrated person.

Gotanism as an integrated philosophy of peace and conflict resolution

The philosophy of peace and conflict resolution that flows from the personal approach and thoughts of Msgr Gotan is based on his stout belief that as human beings, we have several factors in common than there are that divide us. It is also a manifestation of aspects of his integrated humanness. He writes:

Christians and Muslims have many things in common as believers and as human beings. We live in the same world, and in Nigeria, we live in the same country beset by same socio-economic and political problems. We believe in and worship the same God, the creator of the universe⁵.

On the basis of this inter-relatedness, Msgr thinks that people of diverse religions should be able to demonstrate religious accommodation and empathy. In spite of our differences in creed or ethnic affiliations, Gotan avers that as a people who exist within the parameters of life, have been created by God in his own image and likeness, we need to do the right thing by sticking together in solidarity and advancement of our common humanity. The search for a common ground for inter-relatedness and, therefore, peace, relates gotanism with Igwebuike⁶ philosophy, and thus emphasizes the links in African thought systems and philosophies.

⁵Cletus Gotan, Nigeria's religious conflicts: A call for dialogue of life. In Religion, violence and conflict resolution in Nigeria. p. 102.

⁶Kanu, I. A. *Igwebuike* as a complementary approach to the issue of girl-child education. Nightingale International Journal of Contemporary Education and Research. Vol. 3. No. 6. pp. 11-17, , 2017; Kanu, I. A. *Igwebuike* as a wholistic response to the problem of evil and human suffering. *Igwebuike: An African Journal of Arts and Humanities*. Vol. 3 No 2, March, , 2017; Kanu, I. A. *Igwebuike* as an Igbo-African modality of peace and conflict resolution. *Journal of African Traditional Religion and Philosophy Scholars*. Vol. 1. No. 1. pp. 31-40, , 2017; Kanu, I. A. *Igwebuike* and the logic (Nka) of African philosophy. *Igwebuike: An African Journal of Arts and Humanities*. 3. 1. pp. 1-13, 2017.

Gotanism as an integrated philosophy of Church-State Relations

Church-state relations is an issue that has been enduring since the beginnings of Christianity. However, employing the integrative character of thought, Gotan emphasizes the common grounds, areas of concern, common interest and values shared by the two spheres. He holds that in spite of the differences in domains, both are concerned about the same human being and his/her actions and relationships. He avers that:

There are subjects on marriage, family, education, respect for life, human rights and social services which touch and bind both of them. When it is a question of family planning, sale and use of contraceptives, abortion, euthanasia, bribery and corruption, wages, strikes, housing, unemployment, detention without trial, freedom of speech, religion in education, both religion and politics are interested and church and government find themselves sometimes disagreeing⁸.

As a scholar very much familiar with the scriptural terrain, he traces the problem of integrating the two domains to the time of Christ when his disciples found it difficult to purge their faith in the Son of God from all ideas of a political Messiah. Looking at the danger of putting the state in opposition to the Church, Gotan proposes the need for the Gospel claims to be heard in the public domain. This perspective of gotanism on the relationship between the Church and state points to the Igwebuiké⁹ theological perspective that emphasizes the need for bridge building within and outside the academic enterprise for the sake of achieving wholeness.

Gotanism as an integrated educational philosophy

The integrated personality of Msgr Cletus Gotan in his education approach aims at developing the whole or the total human being. The development of integrated personality focuses on all dimensions, including physical, emotional, intellectual

⁷Cletus Gotan, The challenges of the Nigerian Church in the 21st century socio-political environment. JORAS 1. pp. 1-18, 2011, p. 5

⁸Cletus Gotan, The challenges of the Nigerian Church in the 21st century socio-political environment. JORAS 1. pp. 1-18, 2011, p. 5

⁹Kanu, I. A. Igwebuiké as an Igbo-African philosophy for Christian-Muslim relations in Northern Nigeria. In Mahmoud Misaeli (Ed.). *Spirituality and Global Ethics* (pp. 300-310). United Kingdom: Cambridge Scholars, 2017; Kanu, I. A. Igwebuiké as an Igbo-African philosophy for the protection of the environment. *Nightingale International Journal of Humanities and Social Sciences*. Vol. 3. No. 4. pp. 28-38, 2017; Kanu, I. A. Igwebuiké as the hermeneutic of individuality and communality in African ontology. *NAJOP: Nasara Journal of Philosophy*. Vol. 2. No. 1. pp. 162-179, 2017; Kanu, I. A. Igwebuiké and question of superiority in the scientific community of knowledge. *Igwebuiké: An African Journal of Arts and Humanities*. Vol.3 No1. pp. 131-138, 2017; Kanu, I. A. *Igwebuiké as a philosophical attribute of Africa in portraying the image of life*. A paper presented at the 2017 Oracle of Wisdom International Conference by the Department of Philosophy, Tansian University, Umunya, Anambra State, 27-29, 2017.

and spiritual dimensions¹⁰. It involves the understanding of development as the all-round growth and development of the individual in harmony with the universe¹¹. This is at the basis of Gotan's positive social attitudes and friendships with persons of diverse backgrounds, be it religious, social, cultural or political. His integrated educational background is the pivot around which his integrated leadership pattern or style revolves. As the president of the Priests Council in Nigeria comprising priests from different parts of the country, and as the Dean of Faculties and Provost of several institutions, he has been able to relate with and manage individuals from different religious backgrounds efficiently and successfully. This integrated system or philosophy of education has been obvious in the manner in which Msgr Gotan has managed the flow of education in the various institutions that he has headed.

Gotanism as an integrated leadership philosophy

Msgr Gotan has occupied several leadership positions during which he has demonstrated a unique pattern of leadership which is integrative in style. This leadership style, he has manifested in the following offices which he has occupied over the years: Chairman, Management, Faculty of Education, University of Jos 2009; HOD, Dept Arts Education, Faculty of Education, University of Jos 2009–2012; Dean, Faculty of Education, University of Jos, 2012; National President, Nigeria Catholic Diocesan Priests' Association (NCDA) 2003- 2010; Head of Delegation, Plateau State Pilgrims to the Holy Land 2004; President, Catholic Biblical Movement of Nigeria (CBMN); Chairman, Plateau State Christian Pilgrims' Welfare Board, 1981- 1983; Academic Staff: St Augustine's Major Seminary, Jos, 1981-1990, 1994-1995; Rector, St Augustine's Major Seminary, Jos, 1984-1990; Catholic Chaplain, University of Jos, Jos, 1994-2000; Parish Priest, St William's Catholic Church, Zawan, 2000-2005; Parish Priest at Jos, Bauchi, Shendam, 1974-1976. As heads of these institutions and responsibilities, he has always adopted the model of creating a society where all are carried along, educated together, confident to express their own identity and culture; and respectful of, and prepared to engage with, the identity and culture of others.

Gotanism as a symbol of hardwork

Outside of the grace of God, the accomplishments of Msgr. Cletus Tanimu Gotan are a product of hard work, commitment to duty and perseverance. This sense of hard work and commitment to duty is at the base of his many achievements in the academic world. His life confirms that quotations of Sam Altman: “Hard work

¹⁰Sivukumar, N, et al., Development of Integrated Personality Based on Indian Ethos: An Empirical Case Study of Sri Sathya Sai Institute of Higher Learning. IUP Journal of History and Culture. 5. 3, .May 2011.

¹¹C. R. Rogers (1961), *On Becoming a Person*, Houghton Mifflin, Oxford, England; H Gardner (2006), *Multiple Intelligences: New Horizons*, Basic Books, New York; M K Gandhi (1956), *Towards New Education*, Navajeevan Publishing House, Ahmedabad; R Tagore (1962), *Towards Universal Man*, Asia Publishing House, Mumbai.

compounds like interest, and the earlier you do it, the more time you have for the benefits to pay off”¹² and Joseph Barbara who wrote that: “Happiness is the real sense of fulfillment that comes from hard work”¹³. It is also a lesson for the young as seen in this quotations from Joyce, Pele and Neilson respectively: “If your dream is a big dream, and if you want your life to work on the high level you say you do, there's no way around doing the work it takes to get you there”;¹⁴ “Success is no accident. It is hard work, perseverance, learning, studying, sacrifice and most of all, love of what you are doing or learning to do”¹⁵ and “Successful people are not gifted; they just work hard, then succeed on purpose”¹⁶.

As a result of his philosophy of hard work, Msgr Cletus Gotan has written several papers that have been published in national and international journals, which include but are not restricted to:

1. 1990, The seminarians: Their disposition and challenges. *Jos Studies*. 1, (1), 28-42.
2. 1990, The priest as an agent for social change: The Nigerian experience. *Jos Studies*. 1, (2), 39-49.
3. 1997, The concept of peace and justice: The Nigerian experience. *Jos Studies*. 7, (1), 27-38.
4. 1998, The church and political crisis in Nigeria. *Jos Studies*. 8, (1), 12-27.
5. 2000, Cultism in Nigeria's tertiary institutions: Social and ethical implication for the 21st century. *Journal of Research in Special Education*, 4, (1), 55-66.
6. 2005, The Eucharist: Challenges for discipleship. *Encounter: a journal of African life and religion* 7, 89-98.
7. 2005, Recognizing, understanding and addressing issues of sexual orientation and sexual abuses in formation today. *The Nigerian Journal of Theology*, 20, 35-52.
8. 2006, Ethnicity: A challenge to the gifts of Evangelization in Nigeria. *Theology Day Lecture Series* 2. 54-76.
9. 2006, Peace building initiatives: A case study of Plateau State. *Journal of Christian Religion and Education*, 4, (2), 9-29.

¹²Sam Altman, *Hardwork quotes*. <https://www.keepinspiring.me/hard-work-quotes>

¹³Joseph Barbara, *Hardwork quotes*. <https://www.keepinspiring.me/hard-work-quotes>

¹⁴Joyce Chapman, *Hardwork quotes*. <https://www.keepinspiring.me/hard-work-quotes>

¹⁵Pele, *Hardwork quotes*. <https://www.keepinspiring.me/hard-work-quotes>

¹⁶G.K. Neilson, *Hardwork quotes*. <https://www.keepinspiring.me/hard-work-quotes>

10. 2007, The Challenges of the Nigerian Church in the 21st century Socio-political environment. *Koinonia* 3 (2).106-125.
11. 2007, Christian religious education the basis for peaceful relations in the Church. *Koinonia* 3 (3) 67-80.
12. 2007, A Catholic perspective on religions and state in search of the common good in Nigeria. *The Oracle: International journal of culture, religion and society*. 2 (3) 59-70.
13. 2008, The challenges to church State partnership in education in Nigeria. *Nigerian Journal of teacher education and teaching* 4. (1) 1-8.
14. 2008, Church state partnership in education: A launching pad for positive revolution in Nigeria. *Journal of educational research and development* 4. (1) 69-74.
15. 2008, Christian religion education a tool for peace building in Nigeria. *Jos journal of education* 1. (1) 1-8.
16. 2010, Christian religious education, the basis for peaceful relations in the church. *The Source* XVII & XVIII 23-38
17. 2011, Some contemporary challenges of the New Evangelisation for the transmission of the Christian faith in Nigeria. *Jos Studies* 19 (2) 95-105.
18. 2012, National revolution towards Reconciliation, Justice and Peace. *Jos studies* 20, 65-84
19. 2012, Challenges and prospects of Seminary Formation in Nigeria: Focus on St Thomas Aquinas Major Seminary, Makurdi. *The Aquinas' Journal* 5 59-77.
20. 2012, A Roman Catholic perspective on Religions and the State in Search of the common Good in Nigeria. *Supplementum* 2.
21. 1997, Population explosion and it's implication for environmental education. *Environmental education for sustainable development: Focus on Nigeria* (pp.68-77). Jos: Fab Anieh.
22. 1997, Effective strategies in environmental education for sustainable development. *Environmental education for sustainable development: Focus on Nigeria* (pp. 86-99). Jos: Fab Anieh.
23. 2000, Morality Agenda for the next millennium. *Catholic laity council of Nigeria: Corruption in Nigeria*, (pp. 23-34). Abuja: CLCN.
24. 2002, The role of the Christian youth towards a healthy 21st century. *Catholic*

- laity council of Nigeria: Corruption in Nigeria, (pp. 43-50). Abuja: CLCN.*
25. 2001, Assessing for achievement or potential: A perspective on the equality debate. *The Congress of the Nigerian academy of education (pp.111-116).* Jos: Fab Anieh.
 26. 2002, The Christian as an agent of peace and Unity in Nigeria. *The catholic biblical apostolate of Nigeria (pp. 66-80).* Lagos: CSN.
 27. 2002, Identifying obstacles to the education of the girl child in the millennium. *Readings in educational theory. Vol II (39-44).* Jos: SANIEZ Publications.
 28. 2002, Code of conduct for teachers and students: Morality agenda for the 21st century. *The 21st century principal in Nigeria (pp. 66-78).* Jos : Ichejum Publications.
 29. 2004, The social context of ethno-religious conflicts in Plateau State. *Muslim/Christian dialogue on peace in Jos (pp. 67-80).* Jos: Intergender.
 31. 2010, School morality: A panacea for the declining standards of Education in Nigeria. *Improving educational standards in Nigeria: Perspectives, Challenges and Strategies (pp. 345-354).*
 32. 2004, Leadership and Ethnicity: The Samaritan as a model. *Ethnicity and Christian Leadership in West African sub region (pp.22-41).* Proceedings of the Conference of the 15th CIWA Theology Week.
 33. 2005, Devotional practices in the life of a parish: A challenge of witness. *Theological perspectives on spirituality and piety in Nigeria (pp 77-92).* Proceedings of 19th Conference of the Catholic Theological Association of Nigeria.
 34. 2007, Catholic Education in Idah Diocese within the 21st century. *Proceedings of the First Idah Diocesan Catholic Education Summit (pp.6-13).*
 35. 2007, Nigeria's religious Conflicts: A call for a dialogue of life. *Religion, violence, and Conflict resolution in Nigeria (pp93-105).* Proceedings of 22nd Conference of the Catholic Theological Association of Nigeria.
 36. 2010, St Paul and Ecumenism: A Guide to Christian unity. *A Search light on St Paul(32-51).* Proceedings of 24th Conference of the Catholic Theological Association of Nigeria.
 37. 2010, Review of the second special assembly for Africa. *Kaduna Archdiocesan Report of Synod Proceedings (pp.139-148).*

As a consequence of his philosophy of hard work, Monsignor has also written several papers that have been presented at national and international conferences, workshops and seminar. These papers include but not restricted to the following:

1. 1986, *What is the Bible?* Paper presented at CBMN Seminar, Pastoral Center, Makurdi.
2. 1988, *The seminarians: Their disposition and challenges.* Paper presented at Nkolbisson, Yaounde, Cameroon.
3. 1988, *The priest as an agent for social change: The Nigerian experience.* Paper presented at Cape Coast, Ghana.
4. 1988, *The Bible, tradition and Christian life.* Paper presented at St Louis College, Jos
5. 1993, *Envangelization 2000: The role of the charismatics.* Paper presented in Our Lady of Fatima Cathedral, Jos.
6. 1993, *Evangelization in a Distressed Land: The Gospel of Liberation in the Nigerian context.* Paper presented CATHAN Conference, St Thomas Aquinas Seminary, Makurdi.
7. 1994, *The Family and the Era of Evangelization.* Paper presented at St Louis College, Jos.
8. 1994, *Authentic religion as a tool for nation building: How far since independence.* Paper presented at the “Symposium 94” NUJ, Jos.
9. 1995, *The Role of the laity in the work of salvation: Effective discipleship.* Paper presented at Jos.
10. 1995, *Christian division and the mandate of evangelization: The Nigerian Experience.* Paper presented at Mangu.
11. 1995, *The Christian concept of justice and peace: The Nigerian Perspective.* Paper presented at the 2nd Muslim/Christian dialogue: International Islamic federation of students organizations, Abuja.
12. 1996, *Development as empowerment.* Paper presented at Jos.
13. 1997, *Population explosion and it's implications for environmental education.* Paper presented at Jos.
14. 1997, *Effective strategies in environmental education for sustainable development.* Paper presented at Jos.
15. 1998, *The role of religion in the development of the State.* Paper presented at

NOA, Jos

16. 2000, *The Challenges of the 21st century church*. Paper presented at the annual conference of NCDPA, Jos
17. 2000, *Inter-Church Co-operation and Nigeria's Democratic Experience*. Paper presented at the Conference of the Lutheran Community Development Association held in Jos.
18. 2002, *Bribery & Corruption in Nigeria and the Christian: The Way forward*. Paper presented at the inauguration of CSMN, Jos.
19. 2004, *The church in the twenty first century: How are we called to respond to the world situation*. Paper at Shuwa.
20. 2004, *Devotional practices in the life of a parish*. Paper presented at CATHAN Conference.
21. 2000, *Loving Humanity as Christ did*. Paper presented at St Louis College hall, Jos.
22. 2004, *Living our faith through trying times*. Paper presented to the CBCN, Abuja.
23. 2004, *Leadership and ethnicity: the Samaritan as a model*. Paper presented the 5th CIWA theology week, Porthacourt.
24. 2005, *Educate to empower: morality and education*. Paper presented at the Rochas foundation college, Jos.
25. 2005, *Unity to all mankind*. Paper presented at the Nigerian ARC, Jos.
26. 2005, *Ethnicity: a challenge to agents of evangelization in Nigeria*. Paper presented at St Joseph's Major seminary, Ikot Ekpene.
27. 2005, *The Eucharist: Challenges for discipleship*. Paper presented to the Nigerian conference of major superiors at DRACC, Enugu.
28. 2005, *We are the sheep of his flock*. Keynote address presented at the National executive meeting of the National Laity council of Nigeria, Maiduguri.
29. 2005, *Recognizing, understanding and addressing issues of sexual orientation and sexual abuses in formation today*. Paper presented at the Formators' Association of Nigeria national workshop, Kaduna.
30. 2005, *The role of the clergy and laity in evangelization*. Paper presented to the KSJ, Jos commandery.

31. 2005, *The pastoral use of the Bible*. Paper presented at the Dei Verbum week, Jos.
32. 2006, *Cultism in Nigerian's tertiary institutions*. Paper presented at the University of Jos.
33. 2006, *Peace building initiatives: a case study of Plateau state*. Lead paper presented at the national conference of religion as an instrument for peace building in ABU, Zaria.
34. 2006, *Appreciating catholic priesthood and contemporary challenges*. Paper presented at the NCDPA Conference, Warri.
35. 2006, *Plateau: Towards a peaceful politicking and elections*. Paper presented at the Nigerian Institute of public Relations, Jos.
36. 2007, *Catholic education in Idah diocese within the 21st century*. Paper presented at the Idah Education Summit.
37. 2007, *Religious conflict in Nigeria and the dialogue of life*. Paper presented CATHAN, Makurdi,
38. 2007, *Christian religious education, the basis for peaceful relations in the church*. Paper presented at the National Association of Bible Knowledge Teachers of Nigeria, Abuja.
39. 2007, *Towards Leadership Participation in the Nigerian Church*. Paper presented at the NCDPA Conference, Portharcourt.
40. 2011, *St Paul and Ecumenism: A guide to Christian unity*. Paper presented at CATHAN, Bodija, Ibadan
42. 2011, *Challenges and prospects of seminary formation in Nigeria: Focus on St Thomas Aquinas Major Seminary, Makurdi*. Paper presented AT St Thomas Aquinas Major seminary, Makurdi.
43. 2012, *The church's mission in a violent society*. Paper presented at CIWA Theological Week, Portharcourt.
44. 2012, *Christian religious education and Development of the Head knowledge*. Paper presented at the NACREN Conference, Nassarawa State.
45. 2014, *Nigeria @ 53: the journey so far and the way forward*. Keynote address presented at Plateau State Polytechnic, Barakin Ladi.
46. 2011, *Nigeria at 50 years of Independence: The journey so far and the way*

- forward*. Lead paper presented at the Federal College of Education, Pankshin.
47. 2013, *Women leaders and the challenges of nation building*. Lecture delivered in Jos.

Conclusion

The foregoing has discussed the different dimensions of the philosophy, personality, values and life of Rt. Rev. Msgr. Cletus Gotan. These dimensions were articulated using the concept 'Gotan', which is the most popular name of all his names. It is from this name that the concept Gotanism was developed. The dimensions focused on include Gotanism as a symbol of integrated personality, integrated educational philosophy, integrated philosophy of peace and conflict resolution, integrated philosophy of Church-state relations, integrated leadership philosophy and hard work. Under Gotanism as a symbol of hard work, his major publications and paper presentations were presented as an evidence of his hard work. It presents Msgr. Cletus Gotan's life as one that reveals philosophical and theological trajectories that manifest an interwovenness with the fundamental elements of excellence and credibility.

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