

ROLES OF COUNSELLING FOR PROMOTING PATRIOTISM AND RE-ORIENTATION OF VALUE SYSTEM IN NIGERIA

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Abstract

Nigeria is in a state of dilemma with dire need of rehabilitation; therefore, counselling is the most potent tool to reform these anomalies, and to salvage the nation from her numerous predicaments. This paper discusses the importance of counselling, with regards to patriotism and value reorientation, viz it roles in sensitising the Nigerian youth on the need to promote love and virtues, such as religious tolerance, patriotism, honesty, dignity of labour, peaceful co-existence, unity in diversity, and to live harmoniously for the general development of the nation. The paper also highlights the concept of patriotism, concept of value reorientation, benefits of counselling for patriotism and value reorientation. It is, therefore, suggested that government at all levels should be committed to the implementation of guidance and counselling programme in an inclusive education by employing qualified counsellors to achieve the desired result. Injustice, especially on youths, less privileged and minorities must be eliminated to create harmonious relationships. This will foster patriotism and curtail insecurity challenges in the country. There should be counselling for peaceful coexistence among youths of different ethnic groups: counselling to stop selfishness, ethno-religious violence and the abuse of power for myopic interests.

Keywords: Counselling, patriotism, value, value re-orientation

Introduction

The introduction and development of counselling as a school programme was the starting point for a plan to maximise the benefits of academic activities for Nigerian youth, which leads to self-reliance

and national productivity. The reason for this is that quality education is a powerful mechanism for carrying out any development program. As a result, the role of guidance counsellors in promoting peace, harmony, and security for nation building, is immeasurable. Guidance and counselling are intended to provide learners with worthwhile attitudes and values that are acceptable in society. According to Asobie (2012), counselling is a process of assisting a troubled person to understand his or her world and to feel and behave in more personally satisfying ways. Thus, the major emphasis of counselling in Nigeria is personal adjustment through well-designed orientation and adherence to social norms.

Counselling is a professional discipline that includes programmes that are essential in the Nigerian educational system. It is a process in which a professional counsellor helps or assists clients through a purposeful conversation in a supportive environment. Thus, counselling entails individual and group interaction with the goal of assisting individuals in becoming useful to themselves and to others. It entails the application of psychological principles, methods, and procedures in order to facilitate effective functioning throughout an individual's developmental process and life span (Bolu-Steve, Adeoye & Agubosi, 2021). It is intended to assist clients in acquiring useful knowledge, improving coping strategies for life demands, and developing a variety of problem-solving and decision-making abilities. In fact, the counselling profession helps people understand themselves, their growth, and their development in relation to others. As a result, the need for professional counselling services becomes critical in order to promote unity, discipline, and people's well-being.

The importance of counselling services in the school system cannot be overstated in Nigerian schools. Counselling service, as an essential component of school programs, is intended to assist students in terms of their intellectual abilities, emotional dispositions, social and psychological needs, and ability to cope with the challenges of a modern world. It is important to note at this point that nation building has been a perennial issue for Nigeria as a sovereign state. Things appear to have unravelled, and the centre has refused to hold in Nigeria, despite its abundant human and natural resources. It has become clear in recent years that a country's resources are as useless as nothing, in the absence of effective citizens with qualitative behavioural dispositions and worthwhile moral values.

Effective counselling services should assist youth in improving their self-image and facilitating effective interpersonal relationships in completing life tasks. Such services in educational establishments are provided to target clients for the purposes of career development, eradication of youth restlessness, cultism, examination malpractices, and improvement of self-concept, academic performance, and self-esteem. Because national interest or patriotism and value reorientation are about revamping the country's entire governance philosophy, this can also be adapted to non-school settings.

The main goal of counselling is to change behaviour, and changing behaviour can help youths gain more control over their lives, make wise decisions, and better discharge their responsibilities (Bolu-Steve, Ajokpaniovo & Adeboye, 2016). Nigerian youths have numerous and complex needs that must be met, if they are to develop and adjust holistically. These requirements include educational, emotional, social, and psychological requirements that must be met at all times. According to Nnoh

(2011), the needs of youth include attaining individuality, progressing toward an organised personality pattern, developing philosophy of life, developing understanding of personal assets and liabilities, establishing learning to be independent from parents, and learning to adjust to changes caused by socioeconomic situations, among other things. Professional counselling services are the only profession that can assist students in achieving academic excellence, as well as the adaptive behaviour required for patriotism, national values, and orientation.

However, due to antisocial and illegal behavior, as well as a high level of corruption, Nigeria's reputation as Africa's giant has taken some hits. The state of Nigerians' behavior has reached an intolerably high point. It is regrettable that the educational system has deteriorated to the extent that, rather than acting as a catalyst for change, an instrument for empowering young people, and a means of clearing their minds so they can contribute to society, it now acts as a catalyst for instilling harmful values in the minds of children (Asobie, 2012). The core of any human culture, or ethos, is a sign of its fundamental values. The fulfilment of certain goals and interests influences the values people place on goods or experiences that result from them. Value objectivity is a personal assessment with a strong emotional undertone (Njoku, 2016). Certain values have been vital in all human cultures throughout history; the foundation of establishing value appears to be the family, while collective values of society comprise the societal value systems.

The society is marked by a high level of mistrust. Suspicion has turned into a suspect of misplaced value. Negative values have positioned society with monetary incentives that have constructed society to be focused with individual demands rather than public benefit and purposes. There is a lack of respect for parents, elders, men and women in today's culture, as well as an excessive pursuit of material accumulation and the worship of money. Corruption has been a threat to Nigerian leadership. Children's moral education failure resulted in societal corruption (Modo & Inaja, 2010). Past leaders of this country were forced to conduct war against corruption due to its high level. To name a few, the Buhari administration launched the War against Indiscipline (WAI), while Obasanjo established the Economic and Financial Crimes Commission (EFCC). These efforts were intended to reduce corruption and indiscipline in Nigeria; however, corruption has not been eliminated. When leaders are corrupt, the kids cannot help but follow in the name of survival, rejecting desirable and recognised societal standards. Nwachuku (2007) found that Nigeria's problem is a failure of leadership.

Many education stakeholders have been motivated to develop new strategies for promoting peace and national security in the society by the present crimes and problems in Nigerian society. There is little question that many people are dissatisfied with Africa's instability, insecurity, and underdevelopment, according to Modo and Inaja (2010). Nwachuku (2007) claims that the current national crises and violence that Nigeria has been experiencing since 2003/2004, including the Boko Haram insurgency, Niger Delta militancy, armed robbery, Odua Peoples' Congress, corruption, ethnicity, tribal conflicts, and negative political/electoral tendencies, constitute the main obstacle to national security/unity, peace, and conflict resolution in Nigeria and cause agitations.

Immorality and a lack of respect for life have increased as murder and kidnapping have become commonplace, infecting society with infanticide, fratricide, patricide, matricide, and suicide in the pursuit of materialism. Corruption has poisoned the character and personality of every Nigerian,

which is why ostensibly responsible Nigerians within the corridors of power collect sycophants and praise singers around themselves. It is of concern that anyone who dares to question the heinous tendencies suffers blatant harassment or concealed security. It is unfortunate that vices have usurped the place of virtue, and merit has been sullied. These, and other comparable negative values, have taken the place of dominant or positive values required for the nation's development. The reasons that aided the establishment of negative values in Nigeria must be appropriately explained to the youth as the source of negativity in the Nigerian value system.

All levels of the Nigerian educational system (primary, secondary, and higher institutions) suffer from a lack of patriotism and value orientation. In educational settings like schools and universities, corruption comes in many forms. Examinee misconduct, financial misconduct involving lecturers and students, obscene dress, theft, student exploitation, lecturers abusing their position, etc. Positive moral values in schools have deteriorated, as a result of the many types of corruption that exist in Nigerian institutions. The productivity and social acceptance of graduates are severely hampered by corruption and a lack of value orientation in society.

To summarise, the influence of counselling and media have feasible roles to play in informing the general public about the overall impact of negative values and the necessity for hard effort, fair play, self-employment, and law-abiding citizens through ads, seminars, symposia, and other means. Counselling and education are the cornerstones and foundations of global mental health, as well as the *esprit de corps* of the empathetic civilisation of love, empathy, and compassion (Kazi, 2012). Promoting conversation among nations and religions, as well as mutual understanding and creative collaboration, may help to establish a global civilisation of love and peace (Enamhe, 2013). These will undoubtedly help to reposition positive ideals in Nigeria.

Concept of Patriotism

In the sixth century, the term patriotism was derived directly from the Latin word *Patriota*, which meant "fellow-countryman." It refers to a strong affection for one's fatherland, as well as a fundamental desire for the common welfare. "Patriotism is a love of the nation and a willingness to suffer for it," according to Kateb (2006). Patriotism is an emotional journey of loyalty, patriotism, impartial love, and entire obedience to one's country or chosen country, other than one's own country, which bestows all the rights and advantages granted by the constitution. Patriotism has a less localised and temporalized notion of particularistic effect because it is theoretically more tied to people's emotions and actions regardless of political configuration (e.g. be it the city-state, the nation-state, a region, etc.). Thus, patriotism could be a form of jealous and exclusive allegiance or love of one's own locality, with no avowed enmity towards others. This can mainly be achieved when there is a driving force that gives sentiment/passion to this endeavour. It is patriotism, which is love for one's country, which requires giving attendant special considerations that guarantee it. However, patriotism and nationalism are not mutually exclusive, because nationalism can exist without patriotism and vice versa.

Patriotism is the unifying force that ties a people together within a certain nation-state. As a result, it is inferred that despite differences in language, culture, religion and ethnicity, the shared foundations of unity become the most valued relationship that runs across a people inside a nation-state such as Nigeria. Though individuals do not enjoy this shared link due to mutual distrust, this does not imply

that the Nigerian state will/must dissolve. Patriotism carries some feeling of rational sentimental love, and no one is born a nationalist, nor is anybody born a patriot; it is a continually changing phenomenon, and so it is nourished. It is nearly difficult to speak about a person's late adulthood developing a sense of patrimonial feeling towards one's country. It has to be a virtue that is instilled in man from an early age. Patriotic citizenship that bears a nationalistic outlook must take into cognizance the educational aspect of children at the early stage of childhood. The French revolutionist Mirabeau echoes this when he commented: Start with the baby in the cradle, and have him lisp the word "Washington" as soon as he can. (Okobiah & Okorodudu, 2006). . This leads us to the need for values re-orientation.

Concept of Values Re-orientation

Tinja and Tijani (2016) define values as "adopting socially acceptable norms, ideal methods of conduct, and living moral lives." Enamhe (2013) emphasized that because values must serve societal objectives, they cannot live in a vacuum. Traditional Nigerians who place a high value on their religious beliefs and who view God as the Supreme Being, have long practiced showing respect and honor to parents, elders, men and women of honor, and other important figures in their lives. Integrity, openness, responsibility, accountability, equity, justice, efficiency and effectiveness were added to the list of values by Okobiah and Okorodudu (2006). The survival of Nigeria's stability, peaceful cohabitation, and advancement, depends on the revitalization of these principles, which are dying at an alarming rate. Terminal and instrumental values are the two types of values. Terminal values are desired end-states of existence, as well as goals that an individual wishes to achieve during his lifetime. World peace, happiness, friendship, freedom, enjoyment, wisdom, respect, equality, natural beauty, family security, and national security are examples of values in this category. These are the most significant or desired values. Instrumental values are values that aid in the achievement of goals. They are also regarded as preferable patterns of behaviour or methods of accomplishing one's ultimate goals. Honesty, self-control, obedience, open-mindedness, politeness, affection and love, courage, responsibility, and intelligence are among them (Khutliwala, 2011).

On the other side, value reorientation relates to the idea of good and evil that people or social groups accept (Erinosho, 2008). Strong moral intelligence and the building of enduring ideals for the development and prosperity of Nigerian society, are further definitions of value orientation. It is a transition based on a fundamental change in an individual's, an organization's, or a society's fundamental orientation, leading to new perspectives on the world and the possibility of new actions and outcomes that were before impractical (Asobie, 2012). It also describes a moral character improvement brought about by the renewal of one's innermost self.

Reorientation is the process of changing, altering, aligning, or realigning something in a new or different response. The act of adjusting or aligning Nigerians' behavior, attitudes, and beliefs in a new or different direction within the public discourse of contemporary Nigerian politics is thus defined as value reorientation (Enamhe, 2013), as "the deliberate attempt to change the direction in which attitudes and beliefs in Nigeria are currently oriented." This is demonstrated by a move away from traits like dishonesty, patriotism, lying, and general indiscipline and toward traits like honesty, hard work, and a general distaste for social vices (Okafor, 2014). The reorientation process in Nigeria's education system would result in the redemption and rescuing of national character and image. Counselling in human values necessitates proper intervention within the educational

process. If the educational process is to favourably develop and instil ideals in youngsters (especially students in school), instructors and guidance counsellors must serve as role models (Marquette, 2006).

Roles of Counselling for Patriotism and Value Re-orientation

Counselling:

1. Encourages and promotes imagination, critical thinking, and the refinement of cognitive and creative abilities.
2. Enhances the ability to solve problems and think critically, which is important for general academic success and school success.
3. Develops a sense of craftsmanship, the ability to do tasks well, and goal-setting—skills necessary for success in school and beyond.
4. Instills in young people life skills including forming an educated perception, expressing a vision, learning to solve problems and make decisions, growing in one's capacity for imagining possibilities, and taking responsibility for doing projects from beginning to end.
5. Instills crucial virtues like cooperation, tolerance for opposing perspectives, and respect for other people's cultures and customs.

Counselling for Promoting Patriotism and Value Re-orientation

A popular adage goes "United we stand, divided we fall", which supports the claim that unity is a source of strength, while division is a source of disintegration. Kazi (2012) described counselling as a helping profession characterised by a trusting relationship between the counsellor and the client. It is an applied psychology, a psychological technique that assists people or clients in dealing with a variety of life issues. It is a programme aimed to enable individuals or groups of individuals in realising their full potential for self-development and national transformation on social, political, economic, cultural, and technological levels. According to Iwundu (2015), counselling services are a "cluster of formalized educational services developed by the school to assist students in gaining the self-knowledge or self-understanding necessary for them to achieve the fullest self-development and self-realization of their potential."

Counselling is an important component of general education that contributes to the achievement of the Federal Government of Nigeria's lofty goals: the development of national consciousness and unity, the inculcation of the proper types of values and attitudes for the survival of the individual and the Nigerian society, the training of the mind to comprehend the outside world, and the acquisition of suitable mental and physical skills as equipment for the individual to live in and contribute to the development of the society are some of these (Kazi, 2012). Counselling, according to Nwachuku (2007), is a systematic and organised educational supporting service provided by a professionally trained counsellor to a learner of any age, within or outside the school walls, at a suitable level. According to Olusakin (2011), guidance and counselling are largely intended to support the recipient in discovering his own hidden qualities and, ultimately, growing in independence and the ability to make his own decisions, choices, or modifications without assistance. In order to live the most fruitful life possible, it is essential, according to Iwundu (2015), to assist him understand himself, his situation, and his environment, discover his interests, potentials, and prospects in life, and learn how to effectively capitalize on his strengths, while minimizing his shortcomings. According to Agi (2017), guidance and counselling are largely targeted at supporting the recipient in discovering his

own hidden abilities and ultimately growing in independence and ability to make his own decisions, choices, or modifications without assistance.

Thus, counselling is an applied field in which counsellors employ both behavioural and cognitive understanding to assist persons in need regardless of age, professional involvement, tribe membership, religious affiliation, or socioeconomic level. As a result, patriotism and value reorientation are essential components of good guidance and therapy. Counselling provides cognitive, self-awareness pedagogy, and psycho-social assistance to Nigerian youths as a foundation for contributing to nation building. Patriotism and value reorientation are vital and necessary components of national development, because they educate citizens about the importance of cooperation, unity, understanding, tolerance, and love of the nation above self (Kemjika, 2014). Counselling is thus intended to assist individuals/students in their many difficulties and worries, so that they grow up to be well-adjusted persons, capable not only of leading productive lives, but also of contributing their fair share to the development of their community. Tinja and Tijani (2016) believe that through an efficient school guidance programme, counselling is focused on equipping learners with social virtues such as tolerance, cooperation, and a feeling of togetherness, as the foundation for engendering peace and harmony in society. Thus, social adjustment within the framework of potential development of the individual through awareness of his or her abilities, weaknesses, and be able to take independent actions leading to responsible living as the basis to make meaningful contributions to nation building and national transformation is one of the main focal points of counselling in Nigeria.

The current situation in Nigeria, which celebrates wanton killing, destruction of both private and public property, banditry, raping, drug abuse, human trafficking, embezzlement of public funds, rituals, ethnic crises, ineffective leadership, and poor followership, calls for patriotism and value reorientation. Through advertisement, seminars, symposia, and other means, the influence of counselling and media have feasible roles to play in enlightening the general public on the overall effect of negative values and the necessity for hard effort, fair play, self-employment, and law-abiding people. These, without a doubt, will go a long way toward repositioning positive ideals in Nigerians (Ortiz & Cummins, 2011).

In their study on counselling tactics for treating social vices in Nigeria, Olusakin (2011) found that youths should be counselled. These meetings should not only focus on remedies, but also on comprehending the problems and having the authority to make future decisions. They also argued that the job of nation building must begin with a detailed plan and a strong commitment to social reconstruction and moral revolution, as the first step toward peaceful coexistence. Furthermore, Iwundu (2015) noted in a study that counselling would help teenagers cultivate cooperation, loyalty, and respect to constituted authority, assist in dealing with issues that concern the nation without bias, and make them law-abiding citizens of Nigeria. They advocated for a regular counselling programme for youths to build leadership skills.

Sokari (2006) stressed the need for efficient information use in liberating people from ignorance, misperception, and national disability. Albert Ellis' rational emotive therapeutic technique can assist transform the minds of many Nigerians who engage in activities that constantly encourage disintegration. Counsellors can help future youngsters change their mental patterns by opposing

sectionalism, aggression, and disintegration (Odebode, 2020). School counsellors can also use group counselling, modelling, and reinforcement to foster youth stability, patriotism, and national ideals (Kemjika, 2014). Finally, Ortiz and Cummins (2011) correctly stated that there should be counselling for peaceful cohabitation among teenagers of different ethnic groups, and that counselling should be used to discourage selfishness, ethno-religious conflict, and abuse of power for myopic goals.

Conclusion

Counselling is a programme that aims to develop people's potentials and improve behaviour, in order to provide an enabling atmosphere for people to operate, regardless of age or status. It is an intrinsic and core value of national development that brings Nigerians together to construct an indivisible nation for the benefit of future generations. The difficulties of nation building require fast solutions in the face of existing socioeconomic realities that are detrimental to national growth. Nigeria's problem is not a lack of national resources, but rather a lack of progressive mind sets. As a result, the goal of counselling is to alter, transform, and supply information on desirable social values and mutual relationships among people as the foundation for societal growth and development. As a result, youths must be guided and counselled toward a developmental culture that includes the dignity of labour, the dignity of life, the spirit of tolerance, hard work, respect for law-and-order, skills, and other qualities that the Nigerian society requires for transformation.

Suggestions:

Sequel to the earlier discussions, the following suggestions are provided in this paper:

- To achieve the desired result, government at all levels should be committed to implementing a guidance and counselling programme in an inclusive education by employing qualified counsellors.
- In order to create a harmonious relationship, injustice, particularly against the youth, the lots of the underprivileged, and minorities, must be improved. This will increase patriotism and reduce insecurity in the country.
- Conflict resolution skills training should be encouraged, in order to provide students with enough information to effect changes in their conflict handling styles.
- Government should provide appropriate education/training for the youth to ensure that they have stable skills, in order to increase youth participation in social orderliness and national development.
- Moral education should be made a mandatory course/subject from primary to tertiary level institutions, in order to instil moral values, character, and civic responsibility in students, in order to foster patriotism and value reorientation among them. Government should be sensitive and not be religiously biased in its policies, and religious counselling clinics should be established in each religious house and supervised by a professional counsellor.
- The Association of Professional Counsellors in Nigeria should always organise conferences, seminars, workshops, and symposiums for youth on the importance of counselling in order to promote patriotism and adherence to the practise of society's values.
- The Federal government and non-governmental organizations (NGOs) should start large-scale youth development programs on creative skills, because this might be a practical employment intervention tool.

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