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Economic impact of open grazing policy in Anambra State

Social Sciences Research

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Abstract

Open grazing is the age-old practice of herders roaming about with their animals in open fields, plains and nearby bushes in search of pasture for the animals. In Nigeria recently, there seem to be a lot of attention drawn to this phenomenon. This study attempted to ascertain if farmers in Anambra State were aware of open grazing policy and then determine the economic impact of the policy on agricultural produce and food prices in Anambra state. The origin, immediate and remote causes of Fulani herders/farmers conflict with both farmers and the host communities in Nigeria were studied. Using cluster sampling technique, Anambra State was chosen to represent Nigeria. The research adopted the Karl Marx Conflict theory as the theoretical frame work while focus group discussion, face to face interview to support the data gotten from questionnaire were employed in data collection and analysis. The findings show that farmers in Anambra state are fully aware of the open grazing policy of the government and there is significant negative impact of open grazing policy on agricultural produce and food prices in Nigeria. The study then recommends that Government should ban open grazing of cattle by the citizens and establish ranches to prevent encroachment into farmlands. Government should also establish a peace mediation committee responsible for reconciliation between the Fulani herders and farmers in the state, in order to reach a lasting solution.

Keywords: *Anti-grazing, conflict, fulani herdsmen, open grazing, transhumance, Anambra State*

Introduction

The promulgation of the Nigeria Land Use Decree (later the Land Use Act 1978) brought about the vesting of exclusive powers over land comprised in the territory of any given state in the Governor of the State. The effect was that radical ownership of land was vested in the Governor and private persons were only entitled to a leasehold interest through a right of occupancy. Hence if not for the revolutionary changes in the erstwhile land tenure systems in the country, individuals will have complete ownership of their inherited lands. The law was aimed, among other things, at reducing unequal access to land and land resources, a situation that had caused a great deal of hardship to the citizenry(Nwaocha,2016).

Furthermore a provision in the 1999 constitution of Nigeria gave every citizen of Nigeria the freedom of movement from one state to the other without encroaching into the property of the indigenous population by force, stating that Every citizen of Nigeria is entitled to move freely throughout Nigeria and to reside in any part thereof, and no citizen of Nigeria shall be expelled from Nigeria or refused entry thereby or exit therefrom(Nigeria Government, 1999, Chap, 4, section 41).With this freedom, the Fulani herdsmen moved southward where the rainy season is longer for greener pasture and fresh water for their cows (Ofuoku and Isife, 2009). Hence not all the regions of Nigeria are conducive for open grazing because of weather, which makes it impossible for animal to get enough grass to graze on while roaming. Due to this, grazing of cattle is more limited in the eastern part of Nigeria while some farmers take fodder to their animals in the paddocks instead of allowing them to roam about freely.

Open grazing is the age-old practice of roaming about with the animals in open fields, plains and nearby bushes in search of pasture or food for the animals. In Nigeria the South and Middle Belt is home to some of the largest and most frequented, international transhumance routes in the West Africa and the Sahel, playing host to the migration of thousands of pastoralists who follow seasonal patterns along traditional and statutory migration routes. Most herders in Nigeria practice a nomadic or semi-nomadic manner of pastoralism, often referred as open grazing this means that a herder will travel across large swathes of land to nourish their livestock. The open grazing policy have been the major contention, in the recent time in Southern Nigeria this has led to different conflict , crises ,agitation of self-determination , restructuring and most importantly farmers header crises that constantly exist between the pastoralist Fulani and farmers in the Southern part of the country, most especially in Anambra state.

In Nigeria the Southern and Middle Belt region is considered the food basket of the country. The fertile soil and temperate climate offer a favorable environment for farmers and herders to thrive through all the year season. These South and North have been farming and rearing cattle in Nigeria for centuries, benefiting from mutually beneficial relationships farmers benefit from cattle manure to fertilize their crops and herders benefit from crop refuse to nutritionally feed their herds. This symbiotic practice tied the wellbeing of the herder and allowed for most disputes between the two groups to be resolved non-violently, through traditional mediation mechanisms.

Hence since the fourth Republic, 1999 this interdependence has increasingly deteriorated due to changing demography, climate variability, shrinking natural resources, and socio-political manipulation. As a result, violent confrontations have become a major defining feature of their interactions. Also combined with the country-wide challenges including poverty, unemployment, and reduced livelihood opportunities, competition between farmers and herders for limited resources has isolated and deeply polarized the two groups. In other words the herders are predominantly Muslim and from the Fulani ethnic group, and farmers are predominantly Christian. The Political and social underpinnings have instilled a deeply-seeded hostility, fear, and reproach towards perceived aggressors (Aliyu and Burto, 2016). Hence when conflict is triggered between the two group e.g Cattle damage crops or cultivated farm lands blocking grazing routes- the resulting effect tensions often descend into cycle of revenge attacks based on ethno-religious identity. As conflict increase, any threat to their own source of survival, forcing both groups to vehemently protect their own sources of livelihood.

According to Premium times (April, 2021) after many years of crisis between farmers and herders across various parts of Nigeria, the 17 southern governors on May 11, 2021 resolved to ban open grazing of cattle in their states. The governors said the incursion of armed herders, criminals, and bandits into the Southern part of the country has presented a severe security challenge such that citizens are unable to live their normal lives. They, therefore, resolved “ that open grazing of cattle be banned across Southern Nigeria; noted that development and population growth has put pressure on available land and increased the prospects of conflict between migrating herders and local populations in the South. Given this scenario, it becomes imperative to enforce the ban on open grazing in the South (including cattle movement to the South by foot).” Prior to this effect the Fulani herdsmen have moved with their cattle where the grass is green and fresh, they often intrude into

spaces long cultivated by farmers, conflict have usually followed (Olaniyani, Francis, and Okeke –Uzodike, 2015). In as much, conflict existed since the beginning of agriculture, which either increased or decreased in intensity depending on economic, environmental, and other factors farmers were able to ward Fulani herdsmen because they moved about with sticks, bows and arrows, and knives to ward away any dangerous animals from the cattle (Okese, 2018). Recently, in advent of boko haram insurgency in the country, the Fulani herdsmen and boko haram started destabilizing the country (Bolaji, 2014). The reason for the conflict of the farmer/herdsmen conflict has been longstanding disagreements with various communities (Burton, 2016).

Asidethe open grazing conflict, there has been the death of numerous farmers, non-cultivation of farmlands, burning down of farm produce, and attacks on trucks conveying food to different parts of the country, with the consequent reduction in the quantity of food production and then the hike in food prices in Nigeria. This has negatively affected the agricultural output in Nigeria. It is on record that movement of cow on foot reduces the nutrient of the cattle. The Fulani herdsmen constitute the major breeders of cattle, the main source of meat, the most available and cheap source of animal proteins consumed by Nigerian. The Fulani own over 90% of the nation's livestock population which accounts for one-third of agricultural GDP and 3.2% of the nation's GDP (Eniola, 2007).

While other states in Nigeria has experience negative effect of this conflict that has led to the thousands of deaths and displacements as a result of clashes between pastoralists (herders) and local farmers in several communities. In January 2018 alone, Amnesty intentional reports indicated that 168 people were killed as a result of herdsmen-farmer clashes due to open grazing. Struggle over grazing land and scarce resources have over the years resulted in perennial and growing violent conflicts in terms of frequency, intensity and geographical scope. These conflicts in our country's new space have lately become awash with skirmishes between what has come to be known as migrating Fulani herdsmen and the locals over cattle rustling, damage to crops/farm lands and pollution of the environment. Hence conflict resulting from open grazing accounted for 35% of all the reported crises between 1991 and 2005 (Abbas, 2009). This can be observed, in food supply insecurity, environmental degradation, stunted economic growth and distorted national integration are some problems the country is contending today with. There by leading to food crises, increase in the cost of food prices, affecting the farmers from going to farm and the destruction of agricultural output.

The disheartening aspect is that due to the inability of the government of the day to curb these nefarious activities, they have spread to all the states of the federation. Anambra state, in which Awka is the capital, is not left out. Crop farmers in Anambra state are made to live in fear of gun wielding cattle herders. This not only prevent them from going to the farm but, that cultivated farm lands and crop yields are destroyed by cattle, resulting in sweeping poverty and unemployment in the land. The Anambra state government has taken the bold step of signing the anti-grazing policy into law in order to check the activities of these herdsmen. It is against this backdrop that this study seeks to broadly examine the impact of this open grazing policy on economic activities in the state and specifically on agricultural produce and prices of food items in the state by providing answers to the following questions:

- 1) Are farmers in Anambra state aware of open grazing activities within the state?
- 2) Amid open grazing in the state, how has agricultural produce been affected?
- 3) Amid open grazing in the state, how has food prices been affected?

By providing answers to these questions, this study is set out to fill this gap in literature by first exploring the farmers' awareness of open grazing activities within the state and then its impact on agricultural produce and food prices through the perspectives of farmers in Anambra State. The hypotheses for the variables were tested in null form. Thus, the rest of the paper is structured into literature review, research methodology, data analysis and interpretation of results and conclusion and recommendations.

Review of Literature

Conceptual Review of Literature

The concept Open grazing which is the main variable in this paper, is defined by the Anti-Open Grazing Law as 'the act of pasturing livestock to feed on dry grass, growing grass, shrubs, herbage, farm crops etc in open field without restriction (1999 Nigerian constitution, Chap, 4, section 41). In agriculture, Grazing is a method of animal husbandry whereby domestic livestock are allowed outdoors to consume wild vegetation's in order to convert grass and other forages into meat, milk, wool and other animal products, often on land unsuitable for arable farming. Hence farmers may employ many different strategies of grazing for optimum production: grazing may be continuous, seasonal, or rotational within a grazing period. Furthermore, Grazing has existed since the birth of agriculture; sheep and goats

were domesticated by nomads before the first permanent settlements were created around 7000 BC, enabling cattle and pigs to be kept.

While grazing rights is the right of a user to allow their livestock to feed (graze) in a given area. In agriculture grazing is method of feeding in which herbivores or ruminants feed on plants such as grasses and other multi cellular organisms such as algae. Linking the above definition together with the word 'open', we then take open grazing to mean the age-old practice of roaming about with animals in open fields, plains and nearby bushes in search of pasture or food for the animals. It is mostly practiced in Nigeria by Fulani herds from the north to the more rain-fed southern parts of the country, pasturing their flock as they go.

In recent era scholars have come to take this type of animal grazing as an indiscriminate way of grazing with several attendant negative consequence. The system which can be described as the opposite of sedentary/settled or ranching system has led breeders (mostly the Fulani) to lead a nomadic lifestyle – moving about with their flock and family all year round, and could be said to be necessitated mainly by the need to be save cost, find easy market for the animals, escape drought prone zones and to escape from human and livestock diseases.

The policy of open grazing system could be said to be appropriate when human and animal populations were small and land was huge, just as the system of shifting cultivation was appropriate then. But with the coming of globalization over the last few decades, population of both have exploded, fallow periods have been drastically reduced and weather pattern have changed. Since change is a constant thing in life, some experts believe that changing this culture of primitive or everywhere grazing system has become inevitable. They now view the method as backward, outdated and the people who are into it as uncivilized because it has led to such issues as cattle rustling(snatching of cattle at gun point or through some other violet means), damage to cultivated farmlands and eventual conflicts with the sedentary farmers, obstruction of highways, littering and damage to the environment (natural and infrastructural) and neither good for the animals nor for the nomads. At the moment, the system constitutes a serious threat to national security.

Going further in order to control this indiscriminate grazing method so that farms, natural vegetation and infrastructure could be safe from destruction by grazers and forestall other associated shortcoming of the system, government established grazing reserves in the northern Nigeria and Obudu in the Eastern in Nigeria in the 1960s. However the projects did not continue and freeor open grazing continued with incidences of farm destruction, violet clashes and deaths in the trail. The clashes have become more violet and bloody when in recent times, pastoralists who

normally went about only with staffs began to carry deadly weapons like locally – made and automatic guns such AK47 with which they freely attacked their host communities, killing many people in the process.

Review of Theoretical Literature

The Marxist Political Economy

Conflict Theory, developed by Karl Marx, purports that due to society's never-ending competition for finite resources, it will always be in a state of conflict. The implication of this theory is that those in possession of wealth and resources, will protect and hoard those resources, while those without will do whatever they can to obtain them. This dynamic means there is a constant struggle between the rich and the poor. The Marxist political economy approach is an offshoot of Marxist which was advanced by Karl Marx as a critique of the classical political economy. The theory employs the concepts of dialectical and historical materialism to identify and explain the real subject matter of political economy and to reveal the laws of economic life in the society. In this connection, the political economy theory by Marx emphasises the primacy of economic mode of production and distribution in determining all other activities and relationships within society. As such economic structure of the society sets general trend of political interest and alignment.

Also the theory contends that, as long as there is inequality in a society, the society cannot maximise its political power or democracy as political power will tend to polarise around economic power. Hence this theory, according to Ake (1981), view economic condition as not just setting the tone of politics in a society. Thus this inequality in the society will automatically lead the dissatisfied groups to protest overtly. At the same time the haves uses their resources to sponsor violence to their advantage. Just as political power tends to breed economic gains in weaker societies, for there is lack of accountability. Furthermore Karl Marx conflict theory examines any social phenomenon through the lens that there is natural human instinct towards conflict. Marx is not saying that conflict is good or bad, but instead that conflict is an unavoidable aspect of human nature and helps explain why things are the way they are.

Hence, conflict theory can used to look at wars, violence, revolutions, and forms of injustice and discrimination by explaining that there is a natural disparity in society that causes these problems

Karl Marx Conflict theory

The theoretical framework for this study is the Conflict theory Conflict theory contends that conflict results from social and economic forces operating within a society. Proponents of the theory contend that every society is composed of groups which possess divergent interests. In their opinion therefore the structure of society which tends to favour one group over the other is responsible for conflict within society. (Aver,Nnorom and Targba 2013). Hence in conflict theory, some groups exert dominance over others and appropriate unto themselves a disproportionate portion of resources such as wealth and privileges at the expense of the less powerful ones. They also incriminate the activities of the less powerful while they protect that of the powerful persons such situations according to this theory creates violence. The theory avers that, the masses are not bound to society by their shared values, but by coercion at hands of those in power. This perspective emphasises social control, not consensus and conformity. Groups and individuals advance their own interests, struggling over control of societal resources. Those with most resources exercise power over others with inequality and power struggles resulting. There is great attention paid to class, race, and gender in this perspective because they are seen as the grounds of the most pertinent and enduring struggles in society which often lead to political violence (Anderson & Taylor 2009).

Review of Empirical Literature

De Haan (2002) indicated that it is as result of destruction of crops by cattle and other properties (irrigation equipment and infrastructure) by the pastoralist themselves that are the main direct causes of these conflicts as cited by farmers whereas burning rangelands, fadama and blockage of routes and water points by crop encroachment are important direct reasons cited by the pastoralist. He points out that perceptions and beliefs among farmers and herdsmen could compound conflict situation especially due to failing institutions and fierce competition for resources.

Blench (2004) also has sought to uncover the underlining issues heralding herdsmen-farmers conflict and the outcome of that study is implicated as climate change, desertification and drought, land tenure laws and scarcity as well as migration. While many have rightly asserted that the land Use Act of 1978 has rendered the Grazing Reserve Law of 1965 promulgated for the Northern Nigeria ineffective or completely dead, it is yet to be understood how the Federal Government which has no legal

right to matters related to Land administration will force its policies down the throats of state governments.

Adisa and Adekunle (2010) argued the way forward to manage this conflict of herders-farmer conflict is for the government to embrace ranching against the old method of transhumant pastoral grazing. There is no gain repeating the fact that ranching and sedentary tendering of cattle and other animals remain the healthier and more productive practice all over the world. It is also less cumbersome for the herders. Also, most scholars were baffled that those who champion the sustenance of open grazing are living in choice cities, enjoying the good things life could offer with their families, while they deviously encourage others to live in the bush, trek and accompany cows from Sokoto to Bayelsa and back in the name of a traditional farming culture. Some of them have recently asked government to provide alternative to open grazing.

Adisa (2011) noted diminishing land resources, antagonistic values among user groups policy contradictions and recognition of rights of indigenous people as major causes of the conflict between farmers and Fulani pastoralists. Open grazing of cattle is a grave source of conflict between farmers and the herders throughout the country. The rate at which the clashes regularly occur is very alarming and indeed unsettling. This ever-rising conflict has become a notorious national tragedy which has failed to draw the deserved urgent attention of those in authority. Many local farmers and herders alike have lost their lives, while crops worth millions of Naira have gone down the drains as a result. Whereas from 2015- date, the number of deaths related to farmers/herders conflict has become alarming with no hope of reducing anytime soon.

Micheal, Inyang and Upong (2017) observed that the attack has created social dislocation and continuous suspicion among Fulani and other ethnic groups within the areas of attack. Furthermore herdsmen are now looked upon as social stigma as people are no longer comfortable with herdsmen who are generally undertaking their legitimate nomadic business. The social integration and cohesion which often exist among herdsmen and residents has been battered as most communities do not socialize with herdsmen. They further observed that previously, Fulani herdsmen were allowed to join community associations and relate with members of the community. Currently, they are strongly denied the privilege of joining such associations where they exist. This inevitably has created social dislocation. While in some communities, it has been resolved that no member shall provide land for herdsmen to graze their herds, this has greatly affected social relations. Consequently this has negative effect on youth , that are used to getting their

substance through violence take a longer time to return to being productive, creating a situation where there are able bodied youth unable to work because they lack the core skills that would be normally incidental to their livelihood.

Afolabi (2018) opines that numerous farming communities have been displaced, unemployment which was already an issue has escalated along with declining food production. The persistence and consistency of farmers and herdsmen conflict portends grave socio-economic consequences. This on the other hand farm products which also serve as Nigeria foreign exchange products are destroyed during attack. These farm products like cash crops add to Nigeria's National Domestic Products but when these crops are destroyed it lead to depletion of economic growth. Hence economically Nigeria does not fare well with the incessant attacks on farmers and agricultural farms produces by the Fulani herdsmen at the advent of conflict. Therefore, every right thinking, peace-loving individual and government should embrace the ban on open grazing and buy in to ranching.

Dauda and Zhema, (2019) concluded that the federal government has by its body language given tacitly support to the contentious activities of herders. Another vital point to note that many politicians and policy makers from all the regions own cows, therefore prohibiting their cows from roaming the streets will incur heavy financial burden as it means denying them of free grasses and water. Also the two Miyetti Allah Organizations (Miyetti Allah Cattle Breeders Association and Miyetti Katul Kora) should be enlighten on the negative effect of open grazing to the agricultural economic produce of Nigeria farmers and the negative impact that this grazing policy posed on food prices in Nigeria (Vanguard, 2021). Hence the Southern governor should for once take a deliberate step further by enlightening the herders on the rewards for an end to open grazing. This is the only route to the return of lasting peace between farmers/herders conflicts in Nigeria.

Amnesty International (2021), the Nigerian authorities' failure to investigate communal clashes and bring perpetrators to justice has fuelled a bloody escalation in the conflict between farmers and herders across the country, resulting in at least 3,641 deaths in the past three years and the displacement of thousands more. It was reported by the international crisis Group that the surge of attacks and counter-attacks has exacted heavy humanitarian and economic tolls, with potentially serious political and security repercussions. The humanitarian impact is particularly grave. From September 2017 through June 2018, farmer-herder violence left at least 1,500

people dead, many more wounded and about 300, 000 displaced an estimated 176,000 in Benue, 100, 000 in Nasarawa, over 100, 000 in Plateau, about 19,000 in Taraba and unknown number in Adamawa. The major factors fuelling the killings, according to group, are also climate induced degradation of pasture and increasing violence in the country's far north, which have forced herders south, the expansion of farms and settlements that swallow up grazing reserves and blocking traditional migration routes; and the damage to farmers crop wrought by herders indiscriminate grazing.

Research Methodology

The study population was 50,000 farmers which cut across members of the farmers' cooperatives Anambra State chapter between the ages of 40 to 60 years who are considered mature enough to interact and adequately know and understand the happenings in the country, while the sample size of 390 respondents was drawn using Taro Yemani formula. Using cluster sampling technique, Anambra State was chosen to represent Nigeria. The study was designed as a survey and a self-administered questionnaire whose reliability was tested using the test re-test method was used as the data collection instrument and the productivity of the farmers measured by the amount of crop harvested per amount of land planted by each farmer. Additionally, simple random sampling technique was used to select respondents and 385 copies of questionnaire were correctly completed and returned. This means that the response rate was 97%. Intricate details from the responses were analyzed using simple frequency distribution tables, while chi-square (χ^2) was used to test hypothesis in order to determine the economic impact open grazing policy on farmers output and food prices in Nigeria

Presentation and Analysis of Results

Table 1: Respondents View to Ascertain the Farmers' Level of Awareness of Open Grazing Policy in Nigeria

Gender	Not at all	Mild awareness	High awareness	Very high awareness	No idea	Total	Percentage
Male	3	5	50	141	2	201	52.21%
Female	2	4	47	130	1	184	47.79%
Total	5	9	97	271	3	385	100%
Percentage	1.30%	2.34%	25.19%	70.39%	0.78%	100%	

Source: Researchers' computation (2021)

The first objective of this research is to ascertain farmers' level of awareness of open grazing policy in Anambra state. Judging from the result from the respondents presented in Table 1, a minute percentage of farmers (1.30%) are not aware of open grazing policy at all while 2.34% have mild level of awareness to the policy. 25.19% are highly aware of the policy whereas a large percentage of 70.39% of the farmers studied have very high awareness of open grazing policy. While 52.21% of the respondents are male farmers, 47.79% are female. This shows that both male and female category of farmers are aware of open grazing policy in the country. The subsequent tables therefore were used to study the economic impact of this policy on the economic lives of farmers and the citizens at large.

Table 2: Respondents View on Whether Open Grazing Policy has Negative Impact on Agricultural Produce in Nigeria

Gender	Strongly Agree	Agree	Disagree	Strongly Disagree	Undecided	Total	Percentage
Male	107	84	12	7	2	212	55.06%
Female	90	75	5	2	1	173	44.94%
Total	197	159	17	9	3	385	100%
Percentage	51.17%	41.29%	4.42%	2.34%	0.78%	100%	

Source: Researchers' computation (2021)

Table 2 shows that majority of the respondents representing 51.17% strongly agreed that open grazing policy has negative impact on agricultural produce in Nigeria. 41.29% agree to that view while 4.42% disagree to that view. Also while 2.34% of the respondents strongly disagree to that view, 0.78% of the respondents were undecided. These views constitute 55.06% of male farmers and 44.94% of female farmers.

Table 3: Respondents View on Whether Open Grazing Policy has Negative Impact on Food Prices in Nigeria

Gender	Strongly Agree	Agree	Disagree	Strongly Disagree	Undecided	Total	Percentage
Male	111	100	1	2	1	215	55.84%
Female	102	61	2	3	2	170	44.16%
Total	213	161	3	5	3	385	100%
Percentage	55.32%	41.82%	0.78%	1.30%	0.78%	100%	

Source: Researchers' computation (2021)

Table 3 also show that majority of the respondents representing 55.32% strongly agreed that open grazing policy has negative impact on food prices in Nigeria. While 41.82% agree to that view while 0.78% disagree to that view. Also 1.30% of the respondents strongly disagree to that view and 0.78% was undecided. These views constitute 55.84% of male farmers and 44.16% of female farmers.

Test of Hypothesis

The following null hypotheses were postulated for the research.

H₀: There is no significant negative impact of open grazing policy on agricultural produce in Anambra state.

Table 4: Test of Hypothesis One

Observed Frequency (O)	Expected Frequency (E)	O - E	(O - E) ²	(O - E) ² /E
7	4.5	2.5	6.25	1.39
12	9.4	2.6	6.76	0.72
84	87.6	-3.6	12.96	0.15
107	108.5	-1.5	2.25	0.02
2	0.90	1.1	1.21	1.34
2	4.0	-2	4	1.0
5	7.6	-2.6	6.76	0.89
75	71.5	3.5	12.25	0.17
90	88.5	1.5	2.25	0.03
1	1.4	-0.4	0.16	0.11
				F Cal = 5.82

Df= n-1; p<0.05; N = 385;Source: Field Survey, 2021.

Decision rule: If $F_{cal} > F_{tab}$, reject H_0

Since $5.82 > 0.7107$, we accept the alternative hypothesis that there is significant negative impact of open grazing policy on agricultural produce in the state and by proxy, in the country in general.

H_0 : There is no significant negative impact of open grazing policy on food prices in Nigeria

Table 5: Test of Hypothesis Two

Observed Frequency (O)	Expected Frequency (E)	O - E	(O - E) ²	(O - E) ² /E
2	2.8	-0.8	0.64	0.23
1	1.7	-0.7	0.49	0.29
100	89.9	10.1	102.01	1.13
111	118.9	-7.9	62.41	0.52
1	1.7	-0.7	0.49	0.29
3	2.2	0.8	0.64	0.29
2	1.3	0.7	0.49	0.38
61	71.1	-10.1	102.01	1.43
102	94.1	7.9	62.41	0.66
2	1.3	0.7	0.49	0.38
				F Cal = 5.60

Df= n-1; $p < 0.05$; N = 385; Source: Field Survey, 2021.

Decision rule: If $F_{cal} > F_{tab}$, reject H_0

Since $5.60 > 0.7107$, we accept the alternative hypothesis that there is significant negative impact of open grazing policy on food prices in the state and by proxy, in the country in general.

Discussion of findings

First, findings from the study showed a high level of awareness of open grazing activities among the farmers in the state with television and social media as their main sources of exposure. This confirms that the information on herders/farmers clash is actually reaching the farmers (Punch, 2016). This study argues that a high or repeated exposure to news on herders/farmers clash which may be exaggerated is a

precursor to its negative impact on agricultural productivity and food prices as gauged through the farmers' views.

Furthermore, the second result of this study suggests that constant attack of herders on farmers have instilled fear in the vulnerable and unarmed farmers which has a negative effect on the farmers' productivity. This is in line with the outcome of Adisa. and Adekunle, 2010; Micheal, Inyang and Upong, 2017. From the economic angle, findings from this study also suggest that the low level of farmers' productivity, as occasioned by herders attack due to uncontrolled open grazing activities has led to a hike in food prices. This view is understandable when considering that a reduction in food production/supply in a situation where there is an increased or constant food demand, would lead to increases in prices. Farmers productivity is reduced due to the sense of fear and insecurity invoked by news of farmers being constantly attacked thereby leading to a hike in the prices of food items. This result validates the theory on which this study is anchored.

Conclusion and Recommendations

This study examined broadly the impact of open grazing policy on economic activities in Anambra state and specifically on agricultural produce and prices of food items in the state. The result of the study shows that there is significant negative impact of open grazing policy on agricultural produce and food prices in the state. The open grazing policy has given room so many negative vices in our society as it is a grave source of conflict between farmers and the herders. The rate at which the clashes regularly occur is very alarming and indeed unsettling. This ever-raising conflict has become a notorious tragedy which has failed to draw the deserved urgent attention of those in authority. Although the government had in the past taken some measures to address this phenomenon, the increasing desertification and the effects of climate change have further increased the drive for the herdsmen to move further south in search of grazing land and pasture for their livestock. These southward movements always pitch them against farmers and the host community, whose crops are regularly invaded and destroyed by the cattle during this seasonal movement. Hence the result of this is increased conflict, death, displacement and the total destruction of properties.

Based on the findings of this study, the following recommendations are made:

1. Open grazing policy should be banned in Anambra state and Nigeria in general. The seventeen Governors of the Southern part of Nigeria met in Asaba a few weeks back to voice their opposition to open grazing policy. This ban of open

grazing, should be encouraged by all citizens and not tackled by the cattle breeders or be seen as ethnic politics.

2. Since cattle breeding is a private business, anybody engaging in the grazing business, should be able to embrace the modern day ranching method of cattle grazing as alternative to traditional migration of cattle breeding.
3. Having observed that these conflicts have negative impact on agricultural produce and food prices, which has led to human and food insecurity, there is need for a concerted effort at state, national, regional and international levels to address the challenges. Specific legislation that is dedicated to address the peculiar needs of the herders and farmers in the state should not only be enacted but enforced
4. Finally, Anambra state government should give compensation to farmers that lost their agricultural produces in the herders-farmers conflict. This will help to encourage them.

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