

EXPLORING CAUSES OF POVERTY IN AFRICA WITH REFERENCE TO ABANYOLE OF VIHIGA COUNTY IN WESTERN KENYA AS A MEANS OF ADDRESSING THE MENACE

Bernard Amianda Muchilwa
Theology and Development Student
Nairobi Evangelical Graduate School of Theology
Africa International University, Kenya
Email: bernardamianda@yahoo.com

Abstract

Poverty is a global challenge with its impact widely experienced in Sub-Saharan Africa. The Kenyan condition is graver with 2005/2006 KNBS research on poverty pointing out that Western Province, which includes the Abanyole, "is among the poorest parts of Kenya ..." The purpose of this study is to investigate the causes of poverty in Africa in general and particularly in Kenya with special reference to Abanyole of Vihiga County in Western Province. Abanyole, sometimes referred to as Banyore, is a subtribe of the Luhya ethnic group. This paper gives a historical background of the Abanyole that includes some of the great achievements of its sons and daughters who have made great strides in theology and church leadership, education, research, and international leadership. Though Abanyole boast of their highly gifted representatives, there does not seem to be a marked impact on its socio-economic sector as run-away poverty and high rates of alcohol and drug abuse take their toll on the community. The objectives of the study are to discover the causes of poverty among the Abanyole with a special focus on political, economic, and religious perspectives. Significance of this study is in its expected benefits to a variety of people and institutions ranging from Abanyole, government policymakers, the church, non-governmental agencies, and scholars with interests in development. Methodology for the study is multi-pronged, comprising library research, limited personal interviews, and a critical analysis of causes unearthed by scholars and government sources.

Keywords: Poverty, Abanyole, Education, Leadership, Theology, Alcohol and Drug abuse, Africa

INTRODUCTION

Poverty is a deep-seated problem that threatens the well-being of a large section of mankind and whose effects are deeply felt in the developing countries with Africa bearing the highest brunt. Emphasizing the weight of poverty, Yunus states that "poverty is perhaps the most serious threat to world peace" (Yunus, 2007, p. 105) with Peet and Hartwick (2009) arguing that the average household in Africa now consumes 20% less than it did about a quarter-century ago (p. 9). Kenya's situation is appalling as data showed that in 2005, 60% of Kenyans were living below the poverty line and a large number of the population were unable to afford two meals a day (Mulwa, 2010). An analysis of the Kenya Integrated Household Budgetary Survey (KIHBS) statistics which was done province by province indicated that Western Kenya, of which the Abanyole are part in Vihiga County, had worrying poverty rates and that it is "among the poorest parts of Kenya and has experienced only slow progress over the last decade (World Bank, 2008).

In as much as it is important to show the extent of poverty as a way of raising awareness among many people that assume all is well, poverty alleviation measures can only make sense and appear realistic when seen in the light of causes of poverty. It is against this backdrop that this paper attempts to explicate the causes of poverty in Africa with reference to the Abanyole of Western Kenya. Most of the poverty in Africa, especially in Kenya, is felt in rural areas with the proposition that "the path of poverty reduction will be mostly defined by what happens in rural Kenya." Ninety percent of Kenyans in the bottom 40 percent of the income distribution live in rural areas. The food poverty headcount rate at a national level in 2015/16 was "32.0 percent of the population (14.5 million individuals)" with the highest "food poverty incidence" in rural areas, where 35.8 percent of the population were below the food poverty line (World Bank, 2016). For Abanyole, Okonda sums up the pathetic scenario, "Bunyore remains in a state of wanton livelihood characterized by insecurity, unprecedented HIV/AIDS prevalence, drug and substance abuse and sadistic poverty (Okonda, 2018).

ABANYOLE OF WESTERN KENYA

A look at Abanyole's long history reveals a community that was driven by the search for a better life with Kenyan pioneer historian Were asserting that they left Egypt or Sudan, "because the soil was poor and dry. In addition, the rain was scarce. As a result, the ancestors of the Abanyole suffered from constant starvation; accordingly, they emigrated in search of a better country where they could live well (Were, 1967).

Background of Abanyole

The Abanyole are a subtribe of the Luhya ethnic group whose majority live in Emuhaya and Luanda sub-counties of Vihiga County in Western Kenya, with their area of abode popularly referred to as “Bunyore” or “Ebunyole (Okonda, 2018). Bulimo, a native speaker, borrows much from Olumwullah and from a retinue of others, and claims that Abanyole “are the fourth largest Luyia sub-nation after the Bukusu, Maragoli, and Wanga (Bulimo, 2013).

The 2019 Kenyan census released in November shows the two regions of Emuhaya and Luanda have 97,141 and 106, 694 peoples respectively, with a total of 203,835 (KNBS, 2019). Abanyole leaders, including the governor of Vihiga County, have disputed this result arguing they are flawed in the sense that their population is higher than indicated. Professor Olumwullah, a native member of Abanyole, says “though today they are a people whose membership is concentrated in Emuhaya and Luanda Divisions of Vihiga District, they are, for all practical purposes, dispersed (Olumwullah, 2002).

Over the years, the Abanyole are noted to be thickly populated with the first missionary to their land, Rev. Robert Wilson who arrived from South Africa in 1904, being “moved by Bunyore’s ... dense population (Makokha, 1996). Gunter’s seminal work on the Luhya during the 1930s mentions the high population of the Abanyole subtribe contending that the population density was high “in the chieftaincy of Bunyore” where it reached the “remarkable figure of 1,137 persons to the square mile (Gunter, 1949). Alluding to the high population of Abanyole in the period shortly after Gunter’s work pioneer Kenyan historian and scholar on the Luhya, Were observed that South Maragoli and Bunyore were among the areas that were “densely populated and intensively cultivated (Were, 1967). Coming to the ancestry of the Abanyole, renowned Kenyan historian Were notes, “there are twelve clans of the Abanyole all of which were founded by Anyole and his sons (Were, 1967). These clans include Abamutete, Abasiratsi, Abamang’ale, Abamuli, and Abahando (p. 10). However, according to comprehensive research by Rev Aggrey Anduuru, the clans are more than thirty (Anduuru, 2005). Were observes that Omwa was the earliest ancestor of the Abanyole and was the father of Muhindila who was the father of Anyole, the founder of the Abanyole subtribe (Were, 1967). Anyole and his ancestors lived and died at “Ekhomo, the modern Kima from where all the Banyore are believed to have dispersed.” A tradition of earlier history states that the “Banyore ancestors came from Egypt or the Sudan from where they travelled till they reached Bunyuli in Uganda and thence to Ebusabakhwa* (Sakwa Bondo) (Were, 1967). The language of the Abanyole is the Olunyole dialect of the Luhya which Were calls “Lunyore” (p. 75) but which Mojola, who is a native speaker of the dialect and a Bible translation consultant, refers to as “Lunyole (Mojola, 1999).

The State of Abanyole

Urbanisation in Bunyore has been on the rise since the mid-seventies with several educational institutions, accessible government services, improved basic healthcare, and development of high-rise buildings. In 2009, the area had 92 primary schools and 29 secondary schools with enrolment in both primary and secondary schools for girls being higher than for boys (Republic of Kenya (RoK), 2009). There are a few technical institutes for training youth who leave school at either primary or high school levels. However, as Okonda points out, there is a “high rate of youth unemployment with most of the youths becoming social misfits due to substance abuse and orgies (Okonda, 2018).

The Abanyole can boast of great exploits and prominence of their sons and daughters who have excelled. Below are a few of those that have risen to local, regional, national and international fame. Nganyi, the most famous of Abanyole rain-makers, was consulted in most of Western Kenya along with his son, Musungu Nganyi, who was invited during Kenya’s first independence celebration in 1963 to ensure that there would be no rain (Bulimo, 2013) first paramount chief of Abanyole, Otieno wa Ndale; Arthur Okwemba who completed “his studies at Makerere University in Uganda, graduating with the highest honours ever in East Africa in the field of Medicine” (Makokha, 1996, p. 7) in the 1940s; Elizabeth Masiga, the first woman as Chief Inspector of Schools, Director of Education, and Permanent Secretary in the Ministry of Education (Omulokoli, 2017); Professor Reuben Olembo, first-ever high ranking Kenyan UN employee who retired as UNEP Deputy Executive Director; William Ngaah, first Kenyan FIFA referee” Bulimo, 2013, pp. 238-239), the Right Reverend Festo Olang’ first African Anglican Church Archbishop of Kenya; Reverend Prof. Watson Omulokoli (Kalu, 2005) an accomplished church historian, a renowned revivalist who led “the Guerrillas for Christ” in the 1970s, was first Protestant Chaplain of Kenyatta University, and first Kenyan and current Chancellor of Africa International University.

Ironically and painfully, the gains in scholarship and Christian leadership do not seem to be radically affecting a substantial sector of the Abanyole and their cultural substratum. Cases of famished families, spiritual and social breakdown symbolized by abuse of alcohol and drugs, an increasing rate of children born out of wedlock, and surging violent criminal incidents are some of the common phenomena.

CAUSES OF POVERTY

To be able to make breakthroughs in the fight against poverty through its reduction, it makes sense to harness all our energies to identify the causes of poverty. This will entail engaging with the various sectors of the society as part of the quest to get some general causes of poverty in Sub-Saharan Africa, and particularly in Kenya, and with reference to Abanyole. There are two schools of thought on poverty causation: externalists and internalists. The former hold that poverty is caused by factors or forces from outside which the victims have no control over, while the latter are of the view that poverty is instigated largely by forces that are within and which the victims are responsible for and can do much to remove them (Ayittey, 1999). On poverty causation, the view held by Yunus (2007) and affirmed by Mulwa (2010) is that “poverty is a man-made phenomenon, created by our man-made systems of governance and control.” Even Myers who looks at causes of poverty in terms of relationships that do not work (Myers, 2011) does not exonerate man from being responsible for poverty in the world. When man’s relationship with God was broken due to man’s sin, poverty was among the consequences (Genesis 3:17-19). This section presents a brief summary of some causes of poverty.

Illiteracy and Poor Education

Education is a great asset in improving people’s wellness and controlling the rise of poverty. Figures provided by the Kenya National Bureau of Statistics are in concurrence that a people’s standard of education directly affects the extent of poverty. “Nationally, poverty rates were highest in households headed by individuals without any form of formal education (53.6%) and lowest in those headed by individuals with tertiary education (4.6%) (KNBS, 2018).

Bunyore with two sub-counties of Emuhaya and Luanda, which are also the two constituencies of the Abanyole in Vihiga County, has the following statistics on education. Emuhaya constituency has the highest share of residents with a primary level of education only at 64% but also has the lowest share of residents with a secondary level of education or above in the county at 14% (KNBS, 2013). Regarding the population of those who have no formal education, the Abanyole statistics are not impressive with their constituencies of Emuhaya and Luanda at 19.3% and 17.6% respectively. Though the primary school completion is quite fair for the two constituencies of Emuhaya and Luanda at 64.1% and 62.5% respectively, the secondary level for the same constituencies at 16.6% and 19.9% (KNBS, 2013) is shocking and exposes a gap between primary and secondary that requires serious analysis and action. It means more than two thirds (over 60%) of those who finish primary education but never finish secondary education. Could this be one of the contributions to the high unemployment and high poverty rates found in the area? It may be one of the reasons for the area reporting a triple number of unemployed youths in relation to unemployed adults.

Natural and Geographic Factors

Mulwa mentions a school of thought which holds that causal factors of poverty are supernatural, beyond people’s control; hence people deserve to be assisted. These include harsh environmental and climatic conditions, adverse weather, natural disasters, depleted soils, bad luck, fate and other related factors perceived to be beyond people’s control (Mulwa, 2010). According to Sachs, many of the world’s poorest countries are severely hindered by high transport costs because they are landlocked, situated in high mountain ranges, or lack navigable rivers, long coastlines, or good natural harbours (Sachs, 2005). Indeed, this context is common in several areas in Kenya. A number of farmers are unable to access markets due to poor road networks which make farming and marketing very expensive thus contributing to poverty increase. Even for non-farmers, the cost of living in these areas is high as transport to places of work within or outside the area is high. It makes development very expensive as the cost of bringing building materials or food becomes unaffordable and increases poverty.

For the Abanyole, the aforementioned factors are evident in areas around Maseno hills, Ebuhandu, and Ebusiekwe hills. Though people do some farming in the hills, access to markets is quite difficult as vehicle transport is unrealistic with only footpaths. Even to get food inputs like fertilizers and other items to be used on the farm or business is a challenge due to poor road networks. These natural factors coupled with the small size of farms that are less than an acre, poor soil fertility due to land exhaustion as a result of overuse contribute greatly to the poverty of the people (Muchilwa, 2019).

Globalisation

Globalisation has to do with how people, institutions, markets are affected and shaped by what happens in their immediate vicinity and beyond, that is in the rest of the world. Globalisation is perceived by many people as the influence or force, positive or negative that affects the world both locally and internationally. For Lim, globalisation is about the breakdown of national barriers, and the formation of one worldwide market for the trading of goods and services, a market with an increasingly seamless flow of capital knowledge, people, and

information (Lim, 2002). Tiplady ultimately defines it as “the increased global interconnectedness, so that events and developments in one part of the world are affected by, have to take account of, and also influence, in turn, other parts of the world (Tiplady, 2003). There are scholars who hold the view that globalisation contributes to the increasing poverty in developing countries. Ferreira, on the other hand contend that globalisation “represents the fourth stage of outside penetration of Africa by forces which have negative consequences for the African people’s integral development,” and boldly states that globalization is “an uneven process that is associated with inequality (Ferreira, 2009). In the first place, globalisation results in a slump in food production and hunger. As a result of globalisation, food production in most countries of the Third World has gone down. Tabo, Batiomo, Waswa, Kadji and Kihara (2007) claim that Africa is the only continent where average food production per person has declined over the past 40 years with food consumption exceeding domestic production by 50% in the 1980s and by 30% in the 1990s. The slump in food production is caused by various globalizing factors. Among them is the opening of the developing countries’ markets to outside nations. Western leaders through global institutions like the United Nations and its partners are forcing developing countries to open their local markets to foreign goods. This has brought much competition to local products and retarded or destroyed food production in the sense that people are sometimes forced to buy foreign foods or goods that are priced lower than the same products locally produced because the costs of production in the local countries may be higher. An example is Bunyore, where residents prefer to buy vegetables like cabbage and kales from other counties at the expense of growing the same intensively on their small portions of land, arguing that the cost of production at home is higher than buying from outside. For the non-working residents with little cash in their hands it becomes hard to purchase. There is also apparently cheap rice from Asian countries, especially China, that is readily available which residents are preferring to buy and use for breakfast, lunch, and sometimes supper instead of growing maize, potatoes, bananas, and cassava. It is common with the middle class. This is a disincentive to local farmers that leads to increased poverty.

Second, globalisation leads to surging poverty and inequality. Though many economists and some development scholars as well as experts hold that globalisation results in the property of society; lifting those on the lower rungs of the ladder – the reality on the ground is different. According to Escobar (2003) globalisation operating in countries or regions whose social structures has a tradition of corruption and inequality, has accentuated social disparities. Besides, he argues that in as much as globalisation has generated new wealth and unprecedented comfort to the average citizens in rich nations and the elites in poor nations, it has, as figures show, driven a larger proportion of “people into extreme forms of poverty (Escobar, 2003).” Kenya is an example of how the alleged economic growth and development in infrastructure does not seem to reduce poverty in any significant way. Statistics from the World Bank Economic Report on Kenya point out that Kenya has registered Growth Domestic Product (GDP) growth rates above 5% for most of the past decade. However, “the transmission of that growth into increased consumption at household level remains low, or GDP growth would have translated into even higher poverty reduction (World Bank, 2018).

Chossudovsky claims that globalisation brings global integration while leading to local disintegration arguing that in developing countries, entire branches of industry producing for the internal market are driven into bankruptcy on the orders of the World Bank and International Monetary Fund (Chossudovsky, 2003). There are many industries that have died in Kenya – especially in Western Kenya, due to globalisation. The sugar industry is an example of how globalisation kills local industries and manufacturing. Global institutions through trade organisations and IMF and World Bank have pushed local governments to only allow a certain percentage of local production so that the outsiders can also compete. It is one of the reasons sugar companies like Mumias, Chemelil, Muhoroni, and Nzoia, among many others have closed or are reeling in debt with thousands rendered jobless. This has led to poverty increase in households. Chanda asserts that the anti globalisation critics maintain that global integration leads to growing inequality within countries, with no benefits for the poor (Chanda, 2007). A number of the Abanyole people are affected as several of them were either employed fulltime or as casual workers in Mumias sugar production. Several others were sugar cane farmers through leasing of land and were also providing employment for some of their community members who worked in those plantations.

Third, there are effects on local agricultural production. Indeed, if there is an area that globalisation has greatly and drastically affected in the developing nations, then it is in local agricultural production to the point of nearly annihilating the sector. From colonial coercion of planting cash crops, leading men to either urban areas to work or work in farms for colonialists for cash crop production, and to forced importation of foreign foods through human-created famines, Africa and other countries vulnerable to manipulation by the powerful West have been pushed or lured to abandon or neglect agriculturally sustainable development. Oosterveer and Sonnenfeld claim that though most food produced around the world is still consumed domestically, the process of globalisation deeply influences the organisation and sustainability of food production and consumption around the world (Oosterveer & Sonnenfeld, 2012). They argue that the “strategy of food sovereignty is based on the model of

peasant or family farming to achieve sustainable production with locally available resources and in harmony with local culture and traditions (Oosterveer & Sonnenfeld, 2012). Globalisation has frustrated local agriculture especially by way of inputs where there has been an insistence on the use of certain chemicalised products from the West. These inputs have been very expensive, making the cost of production very high with the farmers making marginal profits or losses or just breaking even. At times the inputs have negatively affected the crop and the people in terms of health as they had not been fully tested on their viability for developing countries. Oosterveer and Sonnenfeld recommend that “agricultural production should be primarily intended for family consumption and domestic markets.” Globalisation violates this principle by introducing commercial or cash crop farming most of which are non-food which targets Western markets for export (Oosterveer & Sonnenfeld, 2012). In Bunyore, government and ‘global profit-gearred’ organisations are not on the scene to advise the locals how they can best use their small portions of land for farming to have better livelihoods.

Sin, Principalities, Powers, and Spiritual Oppression

The question that one may want to consider is whether sin with all its ramifications can lead to poverty. A number of references in the Bible from the Genesis story of the Fall (Gen. 3) and the commandments given to Israel before going to the promised land (Deuteronomy 28) suggest poverty is linked to sin and rebellion. This position is echoed by Prof. Nkansah-Obrempong in his assertion that poverty is the effect of human sin (Nkansah-Obrempong, 2012). Part of God’s judgment on man for sin was that he would struggle to get his food out of the ground (Gen. 3:19). On the effects of man’s fall, Davies notes, “when humans violate the terms of what is in fact a three-way relationship – among themselves, the fertile earth, and God – then the soil suffers degradation; it is ‘accursed on [their] behalf’ (Gen. 3:17). The fertile earth withholds its strength (4:12), and farmers, beginning with Cain, suffer the consequences (Davis, 2009). According to Myers (2011), spiritual causes of poverty are often overlooked or undeclared, yet principalities and powers play a role. Hughes and Bennett concur by lamenting that “whilst there has been growing awareness of the supernatural dimension in evangelism, Christians involved in development work among the poor have rarely considered Satan to be interested in disrupting social transformation (Hughes & Bennet, 1998). They shed more light on the matter by contending “there is an assumption that while the devil is interested in maintaining spiritual blindness, he gets little pleasure from maintaining people in physical or emotional poverty (Hughes & Bennet, 1998).” Succinctly, Christian (1999) asserts that poverty is not only rooted in the fall of “humans but is also a result of the present working of the Evil One.”

Though scholarship on the part which sin, and satanic forces may play in poverty causation among Abanyole is hard to come by, common talk within the Abanyole suggests a continuing belief in the negative effects of the evil supernatural on people. Olumullah (2002) pointed out how it is common for Abanyole, including pastors and their congregants, to consult witchdoctors and sorcerers, in their quest to deal with what appears to be evil or to seek prosperity. Olumwullah argues that belief in ancestral spirits, as in witchcraft, has persisted among many Christians confirmed by the finding of Mary Nyangweso in 1992 that “many Christians in Bunyore still visited “witchdoctors to treat illnesses believed to have been caused by witchcraft (Olumwullah, 2002). Bulimo (2013), a native of Bunyore, points out the economic effect of witchcraft as one “of the most foreboding aspects of this quaint belief systems in Buluyiaand argues that as much as witchcraft is “a psycho-cultural phenomenon that Luyia people have lived with for generations... no one is sure whether it is real or fake. In most cases people prefer to play safe rather than confront alleged practitioners fearing retaliation (Bulimo, 2013).

Poor Governance

Just like economists agree there is a positive relationship between good governance and economic growth and development, poor governance is a major contributor to poverty increase in Africa and an impediment to growth. According to Sachs (2005), part of the answer for Africa’s lack of economic development lies in the governance choices made by African regimes seeing that across the continent, the story of bad governance is riddled with corruption, dictatorship, genocide, and electoral malpractice. What happens on the continent is a sum total of the different aspects of bad governance cutting across villages and cities in the respective nations. Even for Abanyole, bad governance stretching from the family, to church, local government administration, and church leadership has had its share in the contribution to poverty increase. An African economist who clarifies the effect of poor leadership on African economies and poverty is Ayittey (1999) who argues that Africa’s woes and situation have been made worse by internal factors of its leaders such as misguided leadership, systemic corruption, capital flight, economic mismanagement, senseless civil wars, and political tyranny (Ayittey, 1999).

Decisions made by leaders can result in progress and development or can retard the growth of a people. For Abanyole, poor leadership both at the national and local levels continues to increase or maintain the current poverty levels. Examples are the allocations given by the government to every Kenyan political constituency. Rampant corruption and poor management have left constituencies with poor road infrastructure in the villages

and no improvement in health or educational facilities. There are many poor and needy students who have not benefited from bursaries given by various bodies at the constituency level due to poor leadership and corruption.

Population Growth and the Claim of Poverty Correlation

According to Hughes and Bennet (1998), the most common and influential attitude among the world's policymakers at present is that population growth is a key cause of poverty. The controversy is widespread with different views held by scholars and non-scholars on the correlation of population growth with poverty. Sachs (2005) uses the term 'demographic trap' for population growth's factor in poverty rates and claims the poorest of the poor countries are stuck with fertility rates of five or more which makes them have a significant chance of falling into a poverty trap. Kenyan statistics on poverty or well-being in relation to household numbers indicate "poverty increases with an increase in household size (KNBS, 2018). Vihiga County, of which Abanyole form two sub-counties of Emuhaya and Luanda, has "a child rich population, where 0-14-year-olds constitute 45% of the total population. This is due to high fertility rates among women as shown by the highest percentage household size of 4-6 members at 43% (KNBS, 2018). This high population with many unemployed adults, especially the youth and with almost half of the same population (45%) being 14 years and under, can be a challenge to the economy. For the Abanyole, the high population density and growth with scarcity of land as indicated and with more than 60% of the population lacking secondary education, suggests high levels of unemployment and poverty.

Disease and Poverty Causation

There are scholars, most of whom are economists and development experts, who are of the opinion that poor health contributes to poverty. A Kenyan health report shows in 2017 that malaria accounted for the highest disease incidence in Kenya at 34% (KNBS, 2018), with malaria, pneumonia, and cancer being the major causes of registered deaths (pp. 246-247). Malaria infection is common in Bunyore due to the humid weather caused by nearness to Lake Victoria and the equator line, which is at Maseno, the border between Vihiga and Kisumu Counties and inhabited by the Abanyole and Luos. Western Kenya was classified as experiencing one of the poorest health records in the whole country – actually having a worse health indicator "than the national average (World Bank, 2008). The question that needs to be considered is how a sick population can be productive economically and cater for itself while helping those who are poor. Banerjee and Duflo (2011) point out that better health translates into good and stable work and income while poor health creates challenges in getting better work or income even for the self-employed.

We have pointed out at the beginning that there is also a high prevalence of Acquired Immunodeficiency Syndrome (AIDS) in Bunyore. With such data is it possible that AIDS with its ramifications is causing an increase in poverty? Look at the case where working members of the community, adults who are youths and the elderly between 18 years and 50 years. If such are infected or affected, production domestically will be affected together with meagre available funds being channelled to health and special nutrition costs.

CONCLUSION

Hundreds of millions of people in Africa are afflicted by poverty with statistics confirming that households on the average are now consuming less than they did about twenty-five years ago. Kenya's poverty scenario, though slightly better than a number of countries in Africa, leaves a lot to be desired as a huge section of its population can hardly afford two meals a day. For Abanyole of Vihiga County in Western Kenya, 'sadistic poverty' runs through the fabric of its society despite being credited with producing several leading elites for the church and corporate institutions.

A number of factors can account for poverty causation in Bunyore. Among them are poor post-primary education, lack of good infrastructure, and globalisation forces of restructuring local manufacturing, markets and agriculture. Globalisation of poverty effects have run amok with the closure of giant factories in Western Kenya like Mumias and Nzioa Sugar, and Pan Paper due to market liberalisation and corruption. Many households in Bunyore and other parts of Western Kenya depended on the well-being of these companies. The Abanyole high population density and the high proportion of its unemployed adults and youth are pointers to poverty. Perhaps overlooked causes of poverty are those which are spiritual in nature with the false assumption that though the devil is interested in maintaining spiritual blindness, he is not bothered about keeping people in physical or emotional abject poverty. Bunyore is exposed to the high rate of malaria infection due to its proximity to Lake Victoria and the equator line at Maseno. In conclusion, causes of poverty in Bunyore are multifaceted, external and internal, spiritual and non-spiritual.

REFERENCES

- Anduuru, A. (2005). *Aka Abanyole: History yo Okwechiakakhwa Abanyole nende Obulondekhanibwo Obwibulani bwabwe (Birth Lineage)*, (untranslated, unpublished).
- Ayittey, G. B.N. (1999). *Africa in Chaos*. New York: St Martin's Press.
- Banerjee, A. V. & Esther, D. (2011). *Poor Economics: A Radical Rethinking of the Way to Fight Global Poverty*. New York: Public Affairs.
- Bulimo, S. A. (2013). *The Luhya Nation: Origins, Clans, and Taboos*. USA: Trafford Publishing.
- Chanda, N. (2007). *Bound Together: How Traders, Preachers, Adventurers and Warriors Shaped Globalization*. New Haven, Connecticut: Yale University Press
- Chossudovsky, M. (2003). *The Globalization of Poverty and the New World Order*, Second Edition. South Bay, Ontario, Canada: Global Outlook.
- Christian, J. (1999). *God of the Empty-Handed: Poverty, Power, and the Kingdom of God*. Monrovia, California: MARC.
- Davis, E. F. (2009). *Scripture, Culture and Agriculture: An Agrarian Reading of the Bible*. New York : Cambridge University Press
- Escobar, S. (2003). *The New Global Mission: The Gospel from Everywhere to Everyone*. Downers Grove, Illinois: Inter Varsity Press.
- Ferreira, N. I.W. (2009). Globalization, Africa, the Church and Its Mission: An Introduction”, in Susan Baker, (ed) *Globalization and its Effects on Urban Ministry in the 21st Century*. Pasadena, California: William Carey Library.
- Gunter, W. (1949). *The Bantu of Western Kenya: With Special Reference to the Vugus and Logoli, Volume 1*. London: Oxford University Press.
- Hughes, D., & Bennet, M. (1998). *God of the Poor: A Biblical Vision of God's Present Rule*. Carlisle, Cumbria: OM Publishing.
- Kalu, O. (2005). *African Christianity: An African Story*. (Unpublished), University of Pretoria, S.A.
- Kenya National Bureau of Statistics (KNBS) and Society for International Development (SID), (2013). *Exploring Kenya's Inequality: Pulling Apart or Pooling Together? Vihiga County*, Nairobi: KNBS and SID.
- Kenya National Bureau of Statistics, (2018). *Economic Survey 2018*. Nairobi, Kenya: Kenya National Bureau of Statistics.
- Kenya National Bureau of Statistics., (2019). *Kenya Population and Housing Census: Volume I*, Nairobi, Kenya: KNBS.
- Lim, L. (2002). “Globalization and the Legacy of the West: A Call for Moral Imagination”, in Douglas, Ian T. (ed.), *Waging Reconciliation: God's Mission in a Time of Globalization and Crisis* (New York: Church Publishing Inc.).
- Makokha, B. A. (1996). *A History of the Church of God in Kenya East Africa: An Indigenous Perspective 1905-1992*. Nairobi, Kenya: Church of God and Evangel Publishing House.
- Mojola, A.O. (1999). *God Speaks in our own Languages: Over 150 Years of Bible Translation in Kenya, Tanzania, and Uganda*, (Nairobi, Kenya: Bible Societies of Kenya, Tanzania, and Kampala.
- Muchilwa, B. (2019). *Visit and Participant Observation*, Maseno Ebuhandu Hills.
- Mulwa, F. (2010). *Demystifying Participatory Community Development*, Revised Edition. Nairobi, Kenya: Paulines Publications Africa.
- Myers, B. (2011). *Walking with the Poor: Principles and Practices of Transformational Development* . Maryknoll, New York: Orbis Books.
- Nkansah-Obrempong, J. (2015). PhD Seminar Class Notes, Africa International University.
- Okonda, M. S. (2018). *Christian Perception on Widows' Sexuality among the Abanyole of Emuhaya, Western Kenya*. (PhD Dissertation), Masinde Muliro University.
- Olumwullah, O. A. (2002). *The Dis ease in the Colonial State: Medicine, Society, and Social Change among the Abanyole of Western Kenya*. London: Greenwood Press.
- Oosterveer, P., & Sonnenfeld, A. D. (2012). *Food, Globalization and Sustainability*. Abingdon, Oxon, London: Earthscan.
- Peet, R. & Hartwick, E. (2009). *Theories of Development: Contentions, Arguments, Alternatives* (2nd ed.). New York: The Guilford Press.
- Republic of Kenya (2009). *Emuhaya District Development Plan 2008-2012*. Nairobi, Kenya: Government Printer.
- Sachs, J. D. (2005). *The End of Poverty: How we can Make it Happen in Our Lifetime*. London, England: Penguin Books.
- Tabo, R. A. Batiomo, B.S. Waswa, S., Kadji & Kihara J. (2007). In Otter, Luane, Olago, Daniel O. and Niang Isabelle, eds, *Global Change Processes and Impacts in Africa: A Synthesis*, (Nairobi, Kenya: East Africa Educational Publishers).

Tiplady, R. (ed). (2003). *One World or Many? The Impact of Globalization on Mission* Pasadena: William Carey.

Were, G. (1967). *Western Kenya Historical Texts*. Nairobi: East Africa Literature Bureau.

World Bank, (2008). *Kenya Poverty and Inequality Assessment*. Washington D C: The World Bank.

World Bank, (2016). *Kenya Country Economic Memorandum: From Economic Growth to Jobs and Shared Prosperity*. Washington DC: The World Bank.

World Bank, (2018). *Kenya Economic Update: Policy Options to Advance the Big 4*. Washington D C: The World Bank.

Yunus, M. (2007). *Creating a World without Poverty: Social Business and the Future of Capitalism*. New York: Publishing Affairs.