

# **Utilising Time as a Natural Resource, and Innovation for Development in Kenya**

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**Kariuki Muigua**

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## **Utilising Time as a Natural Resource, and Innovation for Development in Kenya**

**Kariuki Muigua\***

### ***Abstract***

*This paper critically examines how the use of time, as a naturally occurring resource can effectively be used to achieve national development. The discussion highlights a few countries from the developed world, as evidence to support the close relationship between proper time use and national development. The author argues that time is a natural resource that is equally available to everyone, and how one chooses to use their share can greatly influence their life and the country as a whole. The paper advocates for proper use of time on innovation, creative thinking, and development projects, for national development. The argument herein is that even where natural resources abound, squandering the resource known as time can easily lead to poverty and underdevelopment. Time which accrues naturally to everyone, is a natural resource that can be tapped into for the generation of innovative ideas and ultimately, development for the country.*

### **1. Introduction**

In this paper, the author argues that time is a natural resource that is equally available to everyone. It is a precious resource which is sometimes overlooked or ignored. As the clamour for ‘equitable distribution of resources’ and ‘equitable access to resources’ gathers momentum, it is important to realize that there is one resource that is distributed equitably- time. How every person spends their 24 hours each day is vital; it can change the world. The argument herein is that if the twenty four hours were to be spent on innovation, creative thinking, and development projects, then the economy would be impacted positively. Squandering the resource known as time can only lead to poverty and underdevelopment. The old adage that ‘time is money’ should thus be built into the Kenyan legal framework. It has been argued that in the application of various laws in Kenya, there is a profound and unaddressed paradox relating to ‘time’. Observing time etiquette is so important that filing a case or filing a defence one day late can mean total erosion of one’s right. A few minutes delay can mean a case can be thrown out or dismissed.<sup>1</sup>

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\* PhD in Law (Nrb); FCI Arb (Chartered Arbitrator); LL.B (Hons) Nrb; LL.M (Environmental Law) Nrb; Dip. In Law (KSL); Dip. In Arbitration (UK); FCPS (K); MKIM; Accredited Mediator; Consultant: Lead expert EIA/EA NEMA; BSI ISO/IEC 27001:2005 ISMS Lead Auditor/ Implementer; Advocate of the High Court of Kenya; Lecturer at the Centre for Advanced Studies in Environmental Law & Policy (CASELAP), University of Nairobi and past Chairperson CI Arb (Kenya Branch) [ October, 2015].

<sup>1</sup> P. Bowry, ‘Irony of law agents who don’t value time,’ *Standard Digital*, Wednesday, 16<sup>th</sup> September, 2015, p.12, available at <http://www.standardmedia.co.ke/article/2000176461/irony-of-law-agents-who-don-t-value-time> [Accessed on 9/28/2015]

The author argues that, time which accrues naturally to everyone, is a natural resource that can be tapped into for the generation of innovative ideas and ultimately, for the development of the country.

## **2. Time as a Natural resource**

The 2010 Constitution of Kenya<sup>2</sup>, defines “natural resources” to mean the physical non-human factors and components, whether renewable or non-renewable including sunlight, surface and ground water, forests, biodiversity, genetic resources, rock mineral, fossil fuel and other sources of energy. Under the Environmental (Management and Coordination) Act 1999 (EMCA), "natural resources" are defined to include resources of the air, land, water, animals and plants including their aesthetic qualities. The other national statutes on environment and natural resources mainly rely on the definitions in the Constitution and EMCA, or are a derivative of the same. It is noteworthy that the foregoing definitions, especially the one in the Constitution, acknowledge that natural resources are *physical non-human factors and components, whether renewable or non-renewable including sunlight* (emphasis added).

Time as a resource, it is notable, accrues naturally to every person who is alive, yet it is not included in the foregoing definition. The definition should be expanded to include time as a natural resource. It should be accorded equal treatment in the legal discourse since it is a natural resource which we all have. ‘It is impossible to get into debt. One cannot draw from the future.’ You can only waste the passing moment. One cannot waste tomorrow: it is kept for you. You cannot waste the next hour; it is kept for you.’<sup>3</sup> Regardless of their social, economic or political status, everyone receives an equal share of time and they are solely responsible for how they utilize it. They are free to engage in what they desire, with few exceptions of the sick and those in detention where the same may be controlled. Nevertheless, the continuous wastage of time does not stop the supply: it is infinitely supplied and it can only be hoped that with continuous creation of awareness through trainings on time management and other channels, people would change their mental attitude towards the same.

## **3. Time and Productivity**

Time has a value, which is determinable by any person or institution. The value of every person’s actions is capable of being quantified, and arguably, the time spent in carrying out such activities is capable of being quantified in reference to the outcome of its use. The 2010 Constitution

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<sup>2</sup> Government Printer, Nairobi, 2010.

<sup>3</sup>A. Bennett, *How to Live on 24 Hours a Day*, (Kindle Edition, first published 1908), in OG, Mandino, *University of Success*, (Bantam Books, 1982), p. 215.

of Kenya provides under Article 10(1) that the national values and principles of governance therein are to bind all State organs, State officers, public officers and all persons whenever any of them—applies or interprets the Constitution; enacts, applies or interprets any law; or makes or implements public policy decisions. These values include, inter alia, good governance, integrity, transparency and accountability.<sup>4</sup> These are also reflected in Chapter Six on leadership and integrity which provides, inter alia, the guiding principles of leadership and integrity which include— selfless service based solely on the public interest, demonstrated by— honesty in the execution of public duties; and the declaration of any personal interest that may conflict with public duties; accountability to the public for decisions and actions; and discipline and commitment in service to the people.<sup>5</sup>

Although not expressly mentioned, the foregoing provisions can be construed to mean that the Constitution, particularly requires public leaders to account not only for public resource use, but also for how they *spend their time* especially in relation to public service (emphasis added). They are expected to demonstrate discipline and commitment in their service to the people.<sup>6</sup> These two virtues highly depend on how one utilizes their time and it therefore follows that the public officers are expected to use their time, and the public resources at their disposal, to deliver services to the people. It has been observed that as a result of their disciplined and hardworking citizens, Japan, Germany and China rose from the ashes of global wars and revolutionary upheavals, and made great strides in science, technology and industry to become global powerhouses.<sup>7</sup> Kenya can learn a lot from these great Nations.

When it comes to the general populace, the requirement for accountability, discipline and commitment can only be inferred and hence, most individuals either engaged in self-employment or private sector, squander time at the expense of productivity. Most of them may not consider the above constitutional requirement as binding to them, since they are not public servants. However, it is arguable that they are expected to abide by the national values and principles of governance which guide all persons and bodies. Every person who is employed for gain has a constitutional right, inter alia, to fair remuneration; and to reasonable working conditions.<sup>8</sup> It is however important to point out that rights are accompanied by responsibilities and the corresponding expectation or right of the

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<sup>4</sup> Art. 10(2) (c).

<sup>5</sup> Art. 73(2) (c) (d) (e).

<sup>6</sup> See generally, H. Whitton, *Implementing Effective Ethics Standards in Government and the Civil Service*, (Transparency International, February 2001), available at <http://www.oecd.org/mena/governance/35521740.pdf> [Accessed on 23/09/2015].

<sup>7</sup> P. Kagwanja, “Cord’s Uhuru Park assault on Kenyatta Reveals the Venerability of Kenya’s Democracy to Indiscipline” *The Sunday Nation*, 27, September, 2015.

<sup>8</sup> Art. 41(2) (a) (b); S. 5(5), Employment Act, 2007, Act No. 11 of 2007, Laws of Kenya.

employer is to receive commensurate service from such employee to warrant the remuneration. For instance, under the *Employment Act, 2007*, one of the justifiable or lawful grounds for the dismissal of an employee is where an employee willfully neglects to perform any work of which it was his duty to perform, or if he carelessly and improperly performs any work which from its nature, was his duty under his contract to have performed carefully and properly.<sup>9</sup> While the Act makes it an offence to perform any work carelessly or improperly, this problem goes beyond individual employee's tendencies. It is arguably a cultural work ethics problem, at least in this region. There is wastage of time, manpower and resources in our country.<sup>10</sup> Article 41 of the 2010 Constitution may just be the undoing of the Kenyan working force; the final nail to the coffin of an entitled, indolent people. While grounding the Kenyan worker's rights to fair remuneration, reasonable working conditions and the much explored right to go on strike,<sup>11</sup> the Constitution is silent on the corresponding duty to work.

It has been argued that for a number of years, Kenyan public service has not been serving the public interest within its most optimal capability.<sup>12</sup> This problem surfaced around the 1970s. The Head of the Civil Service at the time is quoted as lamenting that the problem of indiscipline in the Service was such that it posed a challenge to the future of the Service.<sup>13</sup> The problems that developed in tandem with expansion included excessive employment with attendant overstaffing, and declining productivity, service levels, pay, morale, discipline and ethics.<sup>14</sup>

Addressing the problem calls for change of mentality by the wider public. It calls for discipline and moving away from the mediocrity that characterizes today's Kenyan society.<sup>15</sup> The Japanese, for example, developed a philosophy, *Kaizen*, which is deeply rooted in their culture from several centuries ago, to continuously improve their products.<sup>16</sup> The philosophy is anchored on two other ideas, *Monozukuri-Hitozukuri*. Whilst *Mono* refers to thing or things, and *Zukuri* is making, *Hito* refers to person or persons, and *Zukuri* means educating and training a person/persons to become experts in making things. The Japanese generally refer to *Monozukuri* as the art of making things

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<sup>9</sup> S. 44(4) (c), Act No. 11 of 2007, Laws of Kenya.

<sup>10</sup> P. Bowry, 'Irony of law agents who don't value time,' *op cit*.

<sup>11</sup> The Constitution of Kenya, 2010, Article 41 (2)

<sup>12</sup> K.R., Hope, 'Managing the Public Sector in Kenya: Reform and Transformation for Improved Performance,' *Journal of Public Administration and Governance*, Vol. 2 No. 4, 2012, pp. 128-143, at p. 129.

<sup>13</sup> W. O., Oyugi, "Public Service Reform in Kenya: Lessons of Experience", In K. Kiragu & G. Mutahaba (eds.), *Public Service Reform in Eastern and Southern Africa: Issues and Challenges*, (Dar es Salaam: Mkuki na Nyota Publishers, 2006), pp. 3-65.

<sup>14</sup> World Bank, 'Implementation Completion Report on a Credit in the amount Of SDRs 17.2 Million to the Government of the Republic of Kenya for an Institutional Development and Civil Service Reform Project,' March 29, 2001.

<sup>15</sup> See generally, P. Kagwanja, "Cord's Uhuru Park assault on Kenyatta Reveals the Venerability of Kenya's Democracy to Indiscipline", *Op cit*.

<sup>16</sup> B. Ndemo, "By now we should have created an ugali machine," *Sunday Nation*, Sunday, September 20, 2015, available at <http://www.nation.co.ke/oped/blogs/dot9/ndemo/-/2274486/2878300/-/7wax1z/-/index.html>

with: Excellence, Skill, Spirit, Zeal, and Pride.<sup>17</sup> Such an approach to productivity can only mean continuous and massive development for a country since the issue of running out of ideas is not likely to arise.

It has correctly been argued that improving service delivery also calls for a shift away from inward-looking, over-centralized, hierarchical and rule-bound bureaucratic systems, processes and attitudes, that currently permeate the Kenya public service, and a search for new ways of working which put the needs of the public first, is better, faster, and more responsive to the citizens' needs. It also means a complete change in the manner that services are delivered. The objectives of service delivery must therefore include not only equity but also efficiency.<sup>18</sup> The problems found in the public service are the same ones that have permeated the private sector. These problems include time wastage, mediocrity and inefficiency in service delivery.

The Constitution requires the public to fully participate in governance and the realisation of national values and principles of governance. It does not contemplate a mediocre participation, but active participation, where the State is able to pool productivity from its people for national development. As such, while the State is expected to recognise and protect human rights and fundamental freedoms for the preservation of the dignity of individuals and communities, as well as to promote social justice and the realisation of the potential of all human beings, such individuals are also expected to play their part by way of *putting their time to proper use* (emphasis added). Self-realization will only be possible where individuals are willing to go beyond their limitations, perceived or otherwise, and seek localized solutions to their problems. Therefore, all persons are expected to be accountable, either to the private institutions they work for, or the society for public officers and private persons. Any person who wastes time on the job by keeping bad hours and procrastination should be made to pay back the value of those misspent hours in cash to the institution or the society. If one cannot arrange that an income of 24 hours a day shall exactly cover all proper items of expenditure one does muddle one's life definitely; the supply of time, though gloriously regular, is cruelly restricted.<sup>19</sup> The implication is that one must resourcefully and productively utilise their time fully since time wasted is never recovered. It is important for one to cultivate a culture of working hard and harness time efficiently to improve their situation, with the resources available to them, especially time. Even as people look forward to receiving support from the Government, it is imperative that they move away from the long established thinking that solutions can only come from

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<sup>17</sup> Ibid.

<sup>18</sup> K.R., Hope, 'Managing the Public Sector in Kenya: Reform and Transformation for Improved Performance,' *op cit*, p. 139.

<sup>19</sup> A. Bennett, *How to Live on 24 Hours a Day*, *op cit*, p. 215.

elsewhere or from the Government. For instance, use of cultural heritage and traditional knowledge does not require the help of outsiders, but may require resource support from the Government to actualize.<sup>20</sup> However, the initiative must come from the people and they must approach the Government entities for support for existing innovations or creations.

The Constitution provides that the objects of the devolution of government are, inter alia, to recognise the right of communities to manage their own affairs and to further their development; to ensure equitable sharing of national and local resources throughout Kenya; and to facilitate the decentralisation of State organs, their functions and services, from the capital of Kenya.<sup>21</sup> Individuals are expected to take advantage of devolution and come up with local solutions to their problems for meaningful development. A closer examination of the county regions in the country would reveal that they have something unique to offer to the country. However, instead of engaging in productive activities, it has become the norm for the county leaders to sit in County Assembly halls and engage in empty talk, without promoting real development. On the other hand, their people are hoping that help will come from the national government or outside the country to address their plight.

The notion of equitable distribution of resources ought to be carefully reexamined, especially since the same may sometimes be based on the premise that some people are underprivileged, yet time is a resource everyone gets for free. In the tropics, sunlight is available for more than 10 hours a day. A person who chooses to be lazy and squander the 24 hours that they have been given will argue that the system is unfair and will ask for equitable distribution of natural resources. They may be within their rights to do so. However, the person should be made to pay society the value of the time wasted. That value should then be put into the common pool and be made available for equitable distribution. This can only be redistribution, since there is perfect distribution of time. There is also equal access for all- everyone gets some amount of time every day to use as they please.

It has rightly been observed that the sense attributed to time underlines both the values and the action that the particular social class, respectively, develops and manifests. Consequently, it is the nature of these values that infers either the promotion or the decline of a given group.<sup>22</sup> Still, it has been observed that individuals within a culture, an organization or group or a family may differ in their orientation and preferences from the rest – such individuals often get frustrated and are considered unreasonable, lazy, or contrary by the rest when they give voice to their frustrations, or fail

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<sup>20</sup> Art. 69, Constitution of Kenya 2010.

<sup>21</sup> Art. 174.

<sup>22</sup> H.M. Seghir, 'The Conceptualisation of Time and its Relation to the Scriptural Representation of the Child in the African Culture,' 2005, P.7.



to meet expectations.<sup>23</sup> Arguably, this difference in how people treat the concept of time results in the visible differences in the lives of such people, even within the given group. It is not always about lack of other resources, but the way some people spend their time, as a naturally occurring resource. One has to live in this twenty four hours of daily time. Out of it, one has to spin health, pleasure, worry, content, respect and the evolution of the immortal soul.<sup>24</sup>

Time has also been described as the inexplicable raw material of everything, and with it, all is possible; without it, nothing.<sup>25</sup> Where time is properly and productively spent, it will lead to creation of wealth for individuals and cumulatively, result in national development. Conversely, where time is wasted the result will be underdevelopment, poverty and constant grumbling from the people. As a country, we can tap into time to enhance productivity and ultimately, achieve meaningful development for the country. There is need for the alteration of the Kenyan structure of thought, where time is not seen as essential. This poor work ethic<sup>26</sup> is partly to blame for the lack of economic growth in Kenya.

#### **4. Innovation for National Development**

Innovation is defined as the successful exploitation of new ideas, which can take the form of new technologies, new products or new corporate structures and ways of working.<sup>27</sup> Innovation can take various forms including, social innovation, which has been defined as any novel and useful solution to a social need or problem that is better than existing approaches (i.e., more effective, efficient, sustainable, or just) and for which the value created (benefits) accrues primarily to society as a whole rather than private individuals.<sup>28</sup>

It has rightly been argued that innovation and knowledge are, even more than before, central elements of the growth dynamics and development of nations, regions, sectors and institutions, with the development of learning and innovative capacities becoming even more essential to allow firms to

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<sup>23</sup> A Comparison of the Western and African Concepts of Time, *From a web page by Bert Hamminga*, available at <http://asb4.com/floor/teaching/timeafr/timeafri.html>

<sup>24</sup> A. Bennett, *How to Live on 24 Hours a Day*, *op cit*, p. 215.

<sup>25</sup> *Ibid.*

<sup>26</sup> Work ethic is the belief that work is morally good, available at <http://dictionary.cambridge.org/dictionary/english/work-ethic> [Accessed on 2/10/2015]. The term 'work ethic' was cast center stage by Max Weber's controversial thesis, *The Protestant Ethic and the Spirit of Capitalism* in 1905. Weber believed that the protestant ethic was a contributing factor to the development of capitalism. (Max Weber, 'The Protestant Ethic and the Spirit of Capitalism,' translated by Talcott Parsons, 1930.) Protestant ethic, according to sociological theory, is the value attached to hard work, thrift, and efficiency in one's worldly calling, which, especially in the Calvinist view, were deemed signs of an individual's election, or eternal salvation. (<http://www.britannica.com/topic/Protestant-ethic> [Accessed on 2/10/2015])

<sup>27</sup> 'Chapter 3: Productivity Theory and Drivers,' *The ONS Productivity Handbook*, p. 20. Available at <http://www.ons.gov.uk/ons/guide-method/method-quality/specific/economy/productivity-measures/productivity-handbook/productivity-theory-and-drivers/index.html> [Accessed on 25/09/2015]

<sup>28</sup> I. Mahmuda, *et al*, "Financing Social Innovation for Poverty Reduction: A Case Study of Micro-financing and Microenterprise Development in Bangladesh," *Science, Technology & Society*, Vol.19, No.2, 2014, pp. 249–273 at p. 251.

participate in (and make use of) networks and flows of information and knowledge that characterise the present stage of world capitalism.<sup>29</sup> This also holds true for Kenya, where there has originated pioneer world famous innovations such as the mobile money transfer popularly known as MPESA, amongst others. The innovative efforts of the people have not been restricted to information technology only but also other areas such as agriculture and the informal sector. Due to the changing consumer needs in the world markets, it has been argued that innovative practices that enhance linkages between agriculture and market activities can play a key role in alleviating poverty by fostering economic growth. Consequently agricultural research and development strategies need to respond better to farmers' needs in this new context.<sup>30</sup> Notably, the 2010 Constitution of Kenya recognises the important role of innovation in the national development agenda. As such, it obligates the State to recognise the role of science and indigenous technologies in the development of the nation, and to promote the intellectual property rights of the people of Kenya.<sup>31</sup> Further, it requires the Parliament to enact legislation to—ensure that communities receive compensation or royalties for the use of their cultures and cultural heritage; and recognise and protect the ownership of indigenous seeds and plant varieties, their genetic and diverse characteristics and their use by the communities of Kenya.<sup>32</sup>

This recognition is especially important owing to the important role that positive cultural heritage can play in development. It has been argued that one of the constitutive roles of culture in development is that cultural education is important in affording people the opportunity to understand and cultivate their creativity in order to promote development.<sup>33</sup> Science, technology and innovation have been hailed as capable of playing a crucial role in alleviating poverty since they have led to a wide array of developments, from boosting agricultural productivity to providing the means to generate energy cheaply.<sup>34</sup> For instance, a University of Toronto Student holds patent to smart armband that recognizes a person's heartbeat, and since every heartbeat is different, if stolen, it can't be used by anyone else. This student is one of Canada's new millionaires after MasterCard, the global

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<sup>29</sup> J.E., Cassiolato, *et al.* (eds), *Systems of Innovation and Development: Evidence from Brazil*, (Edward Elgar Publishing Limited, 2003), p.4, available at <http://www.ie.ufrj.br/redesist/Livros/SID/Book.pdf> [Accessed on 21/09/2015]

<sup>30</sup> A. Devaux, *et al.*, "Facilitating Innovation for Poverty Reduction the Andes," *Research gate*, available at [http://www.researchgate.net/publication/228874856\\_Facilitating\\_Innovation\\_for\\_Poverty\\_Reduction\\_the\\_Andes?enrichId=rgreq-4f323d14-ecff-4455-89de-7dc04d315fa4&enrichSource=Y292ZXJQYWdlOzIyODg3NDg1NjUzOTU5NzIyOTc1NjQyNUAxNDAwNzU3MjM4NTE&el=1\\_x\\_2](http://www.researchgate.net/publication/228874856_Facilitating_Innovation_for_Poverty_Reduction_the_Andes?enrichId=rgreq-4f323d14-ecff-4455-89de-7dc04d315fa4&enrichSource=Y292ZXJQYWdlOzIyODg3NDg1NjUzOTU5NzIyOTc1NjQyNUAxNDAwNzU3MjM4NTE&el=1_x_2) [Accessed on 13/09/2015].

<sup>31</sup> Art. 11 (2) (b) (c).

<sup>32</sup> Art. 11(3) (b) (c); See also Art. 69(1).

<sup>33</sup> S. Amartya, *A Matter of Choice: Is Culture merely an adjunct to Development?* (UNESCO, 1996), P. 3.

<sup>34</sup> The Institute of Physics, Science, "Technology and Innovation for Poverty Reduction," *Report of the seminar held on 9 December 2009 highlighting how scientific applications are improving the lives of people in the world's poorest countries*, 2010, p.2. Available at [https://www.iop.org/publications/iop/2009/file\\_44076.pdf](https://www.iop.org/publications/iop/2009/file_44076.pdf)

electronic payments processing firm ‘borrowed’ the idea with plans to use it in on some of its smartcards.<sup>35</sup> Educational institutions should not be a place for the idle and mediocre but a place for innovation and creativity for national development.<sup>36</sup>

The constitutional provisions calling for science and technology use in the country are meant to encourage innovation by the Kenyan people, not only for individual development, but also to promote national prosperity. A good example is the Garden City Mall’s car park in Nairobi, which is said to be the largest solar carport, equipped with 3300 solar panels, which will generate 1256 MWh annually and cut carbon emissions by 745 tonnes a year. It is used to power the escalators, as well as for lighting.<sup>37</sup> Such innovations can go a long way in liberating the country from power shortages and consequently promote development.

Apart from the constitutional guarantee on state protection for all, the Constitution also guarantees the right of every person to freedom of expression, which includes—freedom to seek, receive or impart information or ideas; freedom of artistic creativity; and academic freedom and freedom of scientific research.<sup>38</sup> It is important to point out that the constitutional provisions are broad enough to protect both the formal and informal types of innovation. Protecting these rights under the Constitution, is a clear indication that the drafters of the law indeed encouraged and expected the people of Kenya to engage in innovation for personal and national development. Personal time should be utilised in coming up with useful innovation to achieve the same.

## **5. African Conceptualisation of Time: The Enemy Within?**

The African concept of time has been the subject of serious academic discourse.<sup>39</sup> It has been posited that African time is that which moves backward rather than forward, as Africans set their minds on that which is past, rather than that which is to come.<sup>40</sup> Following this concept of time, the

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<sup>35</sup> H. Miseda, “Solution Driven Education: Where Students Eat, Sleep, Drink Innovation,” *The Standard*, September 16<sup>th</sup> 2015, pg. 6, Wednesday Life

<sup>36</sup> See generally, O. Wanzala, ‘World Bank warns unskilled graduates hurting Vision 2030,’ *Business Daily*, Nation Media Group, Friday, 2<sup>nd</sup> October, 2015. Available at <http://www.businessdailyafrica.com/World-Bank-warns-unskilled-graduates-hurting-Vision-2030/-/539546/2894060/-/9wi379z/-/index.html> [ Accessed on 4/10/2015]; See also W. Kinuthia, ‘Educational Development in Kenya and the Role of Information and Communication Technology,’ *International Journal of Education and Development using ICT*, Vol. 5, No. 2, 2009, available at <http://ijedict.dec.uwi.edu/viewarticle.php?id=740&layout=html> [ Accessed on 4/10/2015]; CIO East Africa - Business Technology Leadership, ‘Innovation Challenge for Kenya’s high school students unveiled,’ April 01, 2015, available at <http://cio.co.ke/news/top-stories/innovation-challenge-for-kenya%E2%80%99s-high-school-students-unveiled> [Accessed on 4/10/2015].

<sup>37</sup> A. Nyakundi, “Africa’s Largest Solar Carport is turned on”, *The Star Newspaper*, 16<sup>th</sup> September, 2015.

<sup>38</sup> Art. 33(1).

<sup>39</sup> S.F. Babalola & O.A. Alokun, “African Concept of Time, a Socio-Cultural Reality in the Process of Change” *Journal of Education and Practice*, Vol.4, No.7, 2013; D. Smith, “Time and not the other time in Africa, in E. Beyaraza, *The African Concept of Time: A Comparative Study of Various Theories*.

<sup>40</sup> See generally, J.S. Mbiti, “African Religions and Philosophy,” (1969).

often asserted idea that Africans are terrible time keepers is based on the misunderstanding of the African concept of time by Westerners.<sup>41</sup> Africans define time according to the events in occurrence and not the other way round.<sup>42</sup>

‘African time’ has been argued to be a metaphor in which tardiness, lousiness and a total disregard for schedules and programs is made out to characterize all Africans, yet tardiness is a universal phenomenon.<sup>43</sup> It is noteworthy that attitudes to time may differ between different cultures in often quite significant ways. For example, being late for an appointment, or taking a long time to get down to business, is the accepted norm in most Mediterranean and Arab countries, as well as in much of less-developed Asia.<sup>44</sup> While partly agreeing with the foregoing misconception of ‘African time’ by Westerners, this conception places Africans at an unfavourable position in the course towards development.<sup>45</sup> The African concept of time was indeed present but inexact, and so a lot of time goes unaccounted for. Unfortunately, this is still true in the Kenyan work force.

It has rightly been asserted that if Africa is to be like other civilizations that have taken advantage of temporal conditions to build artifacts that have stood the test of time and the vicissitudes of human history, she must change her mentality towards time.<sup>46</sup> Africa’s development is tied to her management of time.<sup>47</sup> Indeed, it has been observed that no society can hope to be competitive or catch up if it disrespects time.<sup>48</sup>

In many African States the ordinary citizen has perfected the art of blaming the Government of the day for every little personal and national problem even where, evidently, it was a case of mediocrity on their part. Others blame poverty for their predicament. While poverty may affect one’s chances of improving their lives, especially due to a vicious cycle of poverty, even where there have been discovered valuable natural resources Africans continue to be embroiled in conflict over such

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<sup>41</sup> A.I Kanu, “J. S. Mbiti’s African Concept of Time and the Problem of Development” *International Conference on Humanities, Literature and Management (ICHLM’15)*, (Jan. 9-10, 2015 Dubai (UAE). pp. 128-131 at pp.129-130.,

<sup>42</sup> Ibid.

<sup>43</sup> I. Onyeocha, “The Problematic of African Time.” *Journal of the Department of Philosophy*, University of Nigeria, Nsukka, Vol. 16 December 2010.

<sup>44</sup> L. Mastin, “Time in Different Cultures,” *Exactly what is Time?* 2014. Available at <http://www.exactlywhatistime.com/time-in-different-cultures/>

<sup>45</sup> A.I Kanu, “J. S. Mbiti’s African Concept of Time and the Problem of Development,” *op cit*, p. 128.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid, p. 131.

<sup>48</sup> V. Dlamini, “What is this thing called African Time?” *Daily Maverick*, (21 Jan 2010, South Africa). Available at <http://www.dailymaverick.co.za/opinionista/2010-01-21-what-is-this-thing-called-african-time/#.Vg0UGq0Xjs8> [Accessed on 23/09/2015].

resources. It is therefore, arguable that the presence of natural resources does not always guarantee a country's development.<sup>49</sup>

In other jurisdictions especially outside Africa, where there are few natural resources, the people have learnt how to make use of time as a natural resource to create wealth. For instance, they look to the sun and create panels that generate light and heat- this is a renewable resource. They innovate and come up with new software, new models of cars, new products. They create wealth within the 24 hour period. It is said that Africa is poor because of inequitable distribution of resources such as land and minerals. While this may be partly true, every African however gets 24 hours a day- they can use the day to complain or to innovate, philosophize and change the world. Proper time management can play a significant role in transforming the lives of ordinary people.

It is acknowledged that the Government has a role to play in improving the livelihoods of people, but the people themselves also have a role to play in enhancing their lives. It is expected that they should work hand in hand with the authorities to develop the economy. Public participation, being one of the national values and principles of governance, is not restricted to participation in decision-making but also in actualization of national policies on development where it is so required.

The foregoing is well demonstrated in Japan which, through transformation of work ethics and time management, rose from devastation caused by World War II to become one of the most advanced industrialized countries in the world. The country has transformed itself into a perennial powerhouse in many industries such as technology and financial services.<sup>50</sup> Notably, the salient characteristics of this high-growth era were, inter alia, an industrious labour-force with strong work ethics and adopting and adopting new technologies in the manufacturing sector followed by technological innovation and effective intervention by the government, particularly by the Ministry of International Trade and Industry (MITI).<sup>51</sup> While it is acknowledged that the quality of Japanese human capital development

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<sup>49</sup> For instance, these countries have experienced internal natural resources-related conflict that hinder development: South Sudan, Liberia, Sierra Leone, Democratic Republic of Congo, Congo-Brazzaville, Central African Republic, amongst others; See also generally, G. King & V. Lawrence, 'Africa, a Continent in Crisis: The Economic and Social Implications of Civil War and Unrest among African Nations,' *EDGE*, Final Spring 2005, June, 2005; M. Jenkins & E. Umoh, Africa in Conflict and Crisis: Critical Perspectives on the Role of Conflict Diamonds and Oil on the Livelihood of Sierra Leone and Nigeria.' Autumn, 2002; *Wiwa v. Royal Dutch Petroleum Co.*, 226 F.3d 88 (2d Cir. 2000), cert. denied, 532 U.S. 941(2001).

<sup>50</sup> A. Chan, "Comparison of Japan and China," *OK Economics*, May 2002. Available at [http://econc10.bu.edu/economic\\_systems/Country\\_comparisons/japan\\_china.htm](http://econc10.bu.edu/economic_systems/Country_comparisons/japan_china.htm) [Accessed on 23/09/2015]; See also "Chapter 2: Economic Diversity in Asia," pp. 36-43, in D.K. Das-Gupta, *Asian Economy and Finance: A Post-Crisis Perspective*, (Springer Science & Business Media, 2006), available at <https://books.google.com/books?isbn=0387233830> [Accessed on 27/09/2015].

<sup>51</sup> "Chapter 2: Economic Diversity in Asia," *op cit*, p. 37.

was plausibly an important driver of the faster development of modern entrepreneurship and management there, it arguably matters how those empowered with such knowledge spend their time.<sup>52</sup>

In Germany, the quality of time spent at work is preferred to quantity. It has been indicated that in German business culture, when an employee is at work, they should not be doing anything other than their work. Spending time in social media for hours and office gossip with co-workers, form some of the socially unacceptable behaviour, for which there is zero tolerance among peers.<sup>53</sup> It has been argued that when a German is at work, they are focused and diligent, which in turn leads to higher productivity in a shorter period of time.<sup>54</sup> This has evidently set them apart as an economic powerhouse, due to the high productivity as a result of productive use of their time. Strong work ethics, with a positive approach to time management and efficiency, can go a long way in realizing a country's development agenda.

## **6. Corruption Relating to Time and Kenya's Development**

Every other day, the press is painted red with newly uncovered scandals, corruption with the government featuring center-stage more often than not.<sup>55</sup> In Transparency International's (TI) Corruption Perception Index of 2014, Kenya was ranked as the 145<sup>th</sup> least corrupt country, out of the 175 countries analyzed, ranking from the least corrupt to the most corrupt.<sup>56</sup> Several international organizations have been on a militant campaign, over recent years, for the eradication of corruption in Africa, because of its negative impact on the continent's development.<sup>57</sup> TI defines corruption operationally as the abuse of entrusted power for private gain.<sup>58</sup>

It has been argued that no single universally accepted definition of corruption exists, since varying political, cultural, economic, social and behavioral factors contribute to its occurrence.<sup>59</sup> Corruption has been defined as the improper or selfish exercise of power and influence attached to

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<sup>52</sup> G. Jones, "Entrepreneurs, Firms and Global Wealth since 1850," *Harvard Business School Working Paper 13-076*, March 12, 2013, p.17, available at [http://www.hbs.edu/faculty/Publication%20Files/13-076\\_5e9d382b-4942-4cc0-a17d-50e36a41674a.pdf](http://www.hbs.edu/faculty/Publication%20Files/13-076_5e9d382b-4942-4cc0-a17d-50e36a41674a.pdf) [Accessed on 29/09/2015].

<sup>53</sup> E. Paul, "Why Germans Work Fewer Hours but Produce More: A Study in Culture," available at <http://knote.com/2014/11/10/why-germans-work-fewer-hours-but-produce-more-a-study-in-culture/> [Accessed on 27/09/2015].

<sup>54</sup> Ibid.

<sup>55</sup> Kenya Audit: Government Accounts 'Disturbing', available at <http://www.bbc.com/news/world-africa-33708519> [Accessed on 27/09/2015].

<sup>56</sup> <http://www.transparency.org/cpi2014/results> [Accessed on 27/09/2015].

<sup>57</sup> Transparency International is hailed as leading the crusade against corruption and putting the matter on international policy agenda.

<sup>58</sup> [http://archive.transparency.org/news\\_room/faq/corruption\\_faq#sthash.5JdqZyYA.dpuf](http://archive.transparency.org/news_room/faq/corruption_faq#sthash.5JdqZyYA.dpuf)

<sup>59</sup> Gould J and Amaro-Reyes, "The Effects of Corruption on Administrative Performance: Illustrations from Developing Countries", World Bank Staff Working Papers No. 580, Management and Development Series No.7

public office or to the special position one occupies in public life.<sup>60</sup> It is also defined as a general term, covering the misuse of authority as a result of considerations of personal gain, which need not be monetary.<sup>61</sup> In the same way, corruption is said to involve behavior which deviates from the normal duties of a public role because of private-regarding (family, close clique), pecuniary or status gain; or violates rules against the exercise of certain types of private-regarding influence.<sup>62</sup>

In Africa, corruption is not just endemic; it is an integral part of the social fabric of life. For those at the bottom end of society, like lowly civil servants, the sale of the limited amount of power they possess is virtually their only means of survival. Higher up, extortion is one of the major avenues of enrichment; it facilitates social advancement and the upholding of one's position it enables the political elites to fulfill their duties, to meet the expectations of their clients and, hence, to enhance their status.<sup>63</sup>

While indeed corruption, as it is popularly known, has proved to be a deterrent to Kenya's development, *poor work ethics* is also a major problem (emphasis added). One may argue that procrastination is, in fact, a form of corruption, where time is squandered. Taking the example of a public officer who is paid to work for 8 hours a day, should they decide to arrive an hour late to work, they would be receiving an 8 hour wage for a 7- hour day: were they to consistently be late for a month, they would be paid for 20 hours of work which they did not do.

Corruption relating to time in Kenya has indeed been woven into the fabric of Kenyan culture. The question to ask is whether Kenyans are corrupt. There is corruption in Kenya and indeed Africa, but procrastination and poor work ethics are also a big problem. If the Kenyan economy is to experience growth, it must critically assess the efficacy of its human capital, and make amends as soon as practicable so. A quality labour force is efficient, meaning it takes into account the value of time as a resource, and also produces innovative products that not only benefit the country's economy, but also become their legacy.

### **6.1 Wastage of Time as a form of Corruption**

Corruption has been interpreted broadly as including: wastage of time, by not putting in efforts for the specific time period for which people have been hired or paid; coming late to the office,

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<sup>60</sup> N. Narayanasamy & M. P. Boraian (ed), *Corruption at the Grassroots: The Shades and Shadows*, pg. 117, (Concept Publishing Co., 2000).

<sup>61</sup> D.H. Bayley, "The Effects of Corruption in a Developing Nation." *The Western Political Science Quarterly*, Vol.19, No.4, 1966, pp. 719-32.

<sup>62</sup> J.S., Nye, "Corruption and Political Development A Cost-Benefit Analysis." *American Political Science Review*, Vol. 61, No.2, 1967, pp. 417-27.

<sup>63</sup> P. Chabal & J.P. Daloz, "Africa Works: Disorder as Political Instrument," 1999, p 99.

indulgence in activities other than the official, excessive break times and early departure from office.<sup>64</sup> Corruption is also likely to lower the productivity of capital through such channels as inefficiency, wasteful rent-seeking or distorted public decisions, amongst others.<sup>65</sup> Time ought to be allocated and spent properly for the appointed activities. This is also acknowledged in various religious books.<sup>66</sup> The Holy Bible is emphatic that a man who chooses not to work, should not eat.<sup>67</sup> The Quran also provides for time management.<sup>68</sup> The Bhagavad Gita expresses it in terms of a spiritual duty for all to work diligently.<sup>69</sup> The foregoing religious books demonstrate the great importance attached to time and work and they all condemn inaction or laziness. They all advocate for diligence and commitment in work.

## **7. Time and Innovation**

In adopting the *Declaration on the Right to Development*<sup>70</sup> the General Assembly of the United Nations did so in recognition of the fact that development is a comprehensive economic, social, cultural and political process, which aims at the constant improvement of the well-being of the entire population and of all individuals on the basis of their active, free and meaningful participation in development and in the fair distribution of benefits resulting therefrom.<sup>71</sup>

The Declaration also states that all human beings have a responsibility for development, individually and collectively, taking into account the need for full respect for their human rights and fundamental freedoms as well as their duties to the community, which alone can ensure the free and

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<sup>64</sup> H.A. Sial, "Corruption," *Pakistan Analysis*,

available at <http://www.pakistananalysis.com/en/analysis/national/item/385-corruption.html> [Accessed on 20/09/2015].

<sup>65</sup> J.G. Lambsdorff, "How Corruption Affects Productivity," *KYKLOS*, Vol. 56, 2003, Fasc. 4, pp.457–474, p. 457. Available at <http://www.icgg.org/literature/Kyklos.pdf> [Accessed on 29/09/2015].

<sup>66</sup> See the Holy Bible, in the Old Testament book of Ecclesiastes: to everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace. (Ecclesiastes 3:1–8, *The Free Bible*, Edward Morales, 2007.)

<sup>67</sup> King James Bible, 2 Thessalonians 3:10.

<sup>68</sup> "In the name of Allah, the Beneficent, the Merciful (I swear) by time, that surely mankind suffers loss, except for those who believe and do good deeds, and they enjoin Truth and they enjoin constancy." *Quran* (verse 1 of Surah Al-Asr). It also states: "Make the most of five things before five others: life before death, health before sickness, free time before becoming busy, youth before old age, and wealth before poverty." [Saheeh al-Jaami', no. 1077.].

<sup>69</sup> 'You have the right to work only, but not for the results of work. Do not let your motivation for action be influenced by reward, and do not become attached to inaction.' *Bhagavad Gita*, Verse 2:47.

<sup>70</sup> UN General Assembly, *Declaration on the Right to Development: resolution / adopted by the General Assembly*, 4 December 1986, A/RES/41/128.

<sup>71</sup> *Ibid*, Preamble.



complete fulfilment of the human being, and they should therefore promote and protect an appropriate political, social and economic order for development.<sup>72</sup>

These provisions are important in that they not only declare the right to development for every person but also lays obligation and duties on the holders of this right for development. They are to actively participate and fulfil their obligations for the realisation of this right. States are to encourage popular participation in all spheres as an important factor in development and in the full realization of all human rights.<sup>73</sup>

While the States have the primary responsibility for the creation of national and international conditions favourable to the realization of the right to development,<sup>74</sup> individuals are to take advantage of that to ensure that they promote and protect an appropriate political, social and economic order for development.

For any individual or organisation to engage in such development and innovation, it follows that they must invest *time and resources* (emphasis added). Of these two resources, policy and law makers appreciate that it may not always be possible to have the latter and that is why there are institutions that are put in place and allocated funds to facilitate innovation. Where there is innovation but no resources to actualize the same, the State is to allocate funds for such ventures. Policies designed to increase productivity are often targeted at addressing five drivers that interact to underlie long-term productivity performance, and these include: investment, innovation, skills, enterprise and competition.<sup>75</sup> When it comes to time however, it is a resource that accrues naturally to everyone who is alive and they are solely in charge of how they put it to use, with a few exceptions.

Granted, there are people disadvantaged by various factors beyond their control. A person who is in the ICU may not be able to make the best use of the best he has. A person who could not afford to go to school may be trapped in a vicious cycle of poverty which may be difficult to get out of. But the same is not true of millions of men and women who are endowed with the time resource twenty four hours a day; the millions who are able to think; innovate, work, produce and contribute to the development of their country. They cannot be forgiven for not using time properly. Africa is endowed with 24 hours a day- a blank cheque that is issued daily to do the right things- learn, innovate, preach

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<sup>72</sup> Art. 2(2).

<sup>73</sup> Art. 7(2).

<sup>74</sup> Art. 3(1).

<sup>75</sup> 'Chapter 3: Productivity Theory and Drivers,' *The ONS Productivity Handbook, op cit*, p. 20.

peace, discharge and move away from the underdevelopment mindset. It has been argued that a country's growth rate is directly related to the stock of human capital.<sup>76</sup>

It has been observed that each person has only a finite number of years that can be spent acquiring skills. When this person dies, the skills are lost but any goods that this person produces—a scientific law; a principle of mechanical, electrical, or chemical engineering; a mathematical result; software; a patent; a mechanical drawing; or a blueprint—live on after the person is gone.<sup>77</sup> It has rightly been observed that increasing productivity is generally considered to be the only sustainable way of improving living standards in the long term, with statistical evidence to help policy makers understand the routes to productivity growth, especially those which can be influenced by government, can help lead to better policy.<sup>78</sup>

One of the Goals of the *Draft Outcome Document of the United Nations summit for the adoption of the post-2015 Development Agenda*, seeks to promote sustained, inclusive and sustainable economic growth, full and productive employment, and decent work for all.<sup>79</sup> One of the ways it seeks to achieve this is through achieving higher levels of economic productivity through diversification, technological upgrading and innovation, including through a focus on high-value added and labour-intensive sectors.<sup>80</sup> Increasing national productivity requires joint efforts from the government and the citizenry. While the policy makers work closely with the government to create a conducive environment for productivity, it is the duty of every citizen to use the available resources including time and contribute to the national growth, albeit in their own small means.

The production process certainly consumes time, and the fact that it is not purchased does not mean it is free.<sup>81</sup> Each person is allocated twenty four hours which they must put into proper use so as to increase productivity. National development heavily relies on the output of its workforce, which is drawn from both formal and informal sectors of the economy. It has further been asserted that since prosperity is usually measured by gross domestic product (GDP) per person, there essentially two ways of increasing GDP per person: to have a higher level of employment or hours, so that the total labour input in the economy increases; and to increase the amount of output each person produces:

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<sup>76</sup> E.A., Hanushek & D.D., Kimko, 'Schooling, Labor Force Quality and Growth of Nations,' *The American Economic Review*, Vol. 90, No. 5, Dec., 2000, pp.1184-1208.

<sup>77</sup> Paul M. Romer, 'Endogenous Technological Change,' *Journal of Political Economy*, 1990, Vol. 98 no.5 pt 2

<sup>78</sup> *Ibid*, p. 19.

<sup>79</sup> Goal 8, United Nations General Assembly, Sixty-ninth session Agenda items 13 (a) and 115, A/69/L.85, 12 August 2015.

<sup>80</sup> *Ibid*, Goal 8.2.

<sup>81</sup> W. Bruce Chew, 'No-Nonsense Guide to Measuring Productivity,' *Harvard Business Review*, January 1988 Issue, available at <https://hbr.org/1988/01/no-nonsense-guide-to-measuring-productivity> [Accessed on 25/09/2015].

that is, increase their productivity.<sup>82</sup> However, it is arguable that for the foregoing two suggestions to be achieved, there is need to ensure that every hour is put into quality use since increasing the number of hours without addressing productivity may not achieve the desired outcome. Nurturing innovation and creativity is believed to be the ultimate source of employment creation, and to illustrate the role of innovation, the impact of M-Pesa has been witnessed through not just the creation thousands of jobs, but also the enhancement of productivity and expansion of the economy in ways that were never anticipated.<sup>83</sup>

It has been argued that the ripple effect from creating jobs in rural areas would be enormous, including the creation of rural town centres, reduced migration to major cities, greater economic productivity and above all, the moving of a significant number of people out of poverty.<sup>84</sup> This calls for innovation where we begin exploring ways of engendering a culture of creating new solutions to our problems. To promote this, it is suggested that combined policy intervention and building a culture of research and development would lead to greater creativity and innovation.<sup>85</sup> It has been posited that being innovative means thinking of new ideas that are valuable, and thus, not all creative ideas are innovative.<sup>86</sup> For creative ideas to qualify as innovative, they must be useful and valuable.<sup>87</sup> People must invest time in the two if the country is to benefit from localized but quality and effective solutions to the everyday problems.

It is possible to convert time into money.<sup>88</sup> In fact, time is so important that it has been observed that it is frequently used as a weapon in negotiations, where one group keeps another group waiting in order to gain an advantage, or to look more powerful. Or, conversely, one group may make what another group sees as a hasty or rash decision.<sup>89</sup> Through proper utilization of time, it is possible for the punctual group in such a scenario to gain economically. Similarly, when the citizens of a country do not just sit, waiting for what the Government can do for them, but instead resourcefully engage in innovation, it is possible to improve their situation. Innovation can ensure that time is

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<sup>82</sup> 'Chapter 3: Productivity Theory and Drivers,' *op cit*, p.20; See also D. Lederman & L. Saenz, *Innovation and Development around the World, 1960-2000*, (World Bank Policy Research Working Paper 3774, November 2005), p. 2. Available at <https://openknowledge.worldbank.org/bitstream/handle/10986/8576/wps3774.txt?sequence=2> [Accessed on 25/09/2015].

<sup>83</sup> B. Ndemo, "By now we should have created an ugali machine," *op cit*.

<sup>84</sup> *Ibid*.

<sup>85</sup> *Ibid*.

<sup>86</sup> S. Ndung'u, 'We Need Innovators to bring in Fresh Ideas and Products into our Markets,' *Daily Nation*, Thursday October 1, 2015, p. 13.

<sup>87</sup> *Ibid*.

<sup>88</sup> Benjamin Franklin was the one who first coined the phrase 'Time is money'. S. Marcus & N. Slansky, "Teaching the unwritten rules of time and space," *ELT Journal*, Vol. 48, No.4, October 1994, pp.306-314 at p. 308. Available at <http://203.72.145.166/elt/files/48-4-2.pdf>

<sup>89</sup> *Ibid*, p. 308.

spent in meaningful production and wealth creation. We should not demonise those who spend their time creating more value, for example, through fiscal policies that call for taxation of the higher income earners or the call for redistribution of property.

## **8. Conclusion**

While the presence of natural resources, such as the recently discovered oil in Kenya, is potentially capable of spurring economic growth and development, it is not the panacea for development. Some of the countries with most natural resources are evidently not the most successful in terms of national development. As it has been argued in this paper, more needs to be done for governments' efforts to bear fruit. Proper use of time by their citizens is essential. People need to change the misguided mentality that the government is able to, singlehandedly, bring about solutions to their problems.

While the government has a role to play in achieving the same, each person ought to use their time productively in their specific area, and collectively, the country can move forward. As it has been argued in this paper, *if the twenty four hours available to everyone were to be spent on innovation, creative thinking, and development projects, then the economy would be impacted positively* (emphasis added). Squandering the resource known as time can only lead to poverty and underdevelopment.

Reports abound in the media, of County government leaders who spend all their time travelling and discussing some 'ideas and plans' that are never implemented. This is usually at the expense of development and the much awaited dream of fast-tracked development by the county governments have largely remained to be a mirage. There have also been reports of development funds or special groups' kitty being returned to the National Treasury or lying idle in banks, due to non-utilisation.<sup>90</sup> This usually happens after the relevant ministries or targeted groups fail to use the

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<sup>90</sup> B. Namunane, 'Uhuru Kenyatta cracks whip over idle Sh288bn,' *Daily Nation*, Thursday, May 14, 2015, available at <http://www.nation.co.ke/news/Uhuru-cracks-whip-over-idle-Sh288bn/-/1056/2716876/-/h3dcoxz/-/index.html> [Accessed on 4/10/2015]; Standard Digital, 'Lack of absorption capacity vindicates Budget controller's concern,' Wednesday, September 11th 2013, available at [http://www.standardmedia.co.ke/article/2000093258/lack-of-absorption-capacity-vindicates-budget-controller-s-concern?articleID=2000093258&story\\_title=lack-of-absorption-capacity-vindicates-budget-controller-s-concern&pageNo=1](http://www.standardmedia.co.ke/article/2000093258/lack-of-absorption-capacity-vindicates-budget-controller-s-concern?articleID=2000093258&story_title=lack-of-absorption-capacity-vindicates-budget-controller-s-concern&pageNo=1) [Accessed on 4/10/2015].

money allocated, or groups approach the relevant authorities for allocation of such funds.<sup>91</sup> Lack of innovative projects to warrant allocation of such funds may be one of the factors that the groups fail to take up the allocated funds. Others take up the funds, pump them into some age old non-productive projects and fail. There are those who simply choose not to take up any project and instead wait for hand-outs and other easier ways of getting money.

It is important to make proper use of time-innovation and creativity, in order to propel the country to greater heights. Time use and management can change the fortunes of individuals as well as the country. It is true that every day is a bank account, and time is our currency. No one is rich, no one is poor, we have got 24 hours each.<sup>92</sup> Utilising time as a natural resource and innovation for development in Kenya is indeed imperative.

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<sup>91</sup> K. Kimanthi, 'Women, youth urged to take up Sh6bn funds,' *Daily Nation*, Monday, October 14, 2013. Available at <http://www.nation.co.ke/counties/Women-youth-Sh6bn-Uwezo-fund-meru/-/1107872/2031742/-/nlcohvz/-/index.html> [Accessed on 4/10/2015]; See also K. Okwach, 'Kakamega senator Boni Khalwale faults Uhuru on Uwezo fund,' *Standard Digital*, Monday, September 16th 2013. Available at [http://www.standardmedia.co.ke/mobile/?articleID=2000093673&story\\_title=Kakamega%20senator%20Boni%20Khalwale%20faults%20Uhuru%20on%20Uwezo%20fund](http://www.standardmedia.co.ke/mobile/?articleID=2000093673&story_title=Kakamega%20senator%20Boni%20Khalwale%20faults%20Uhuru%20on%20Uwezo%20fund) [Accessed on 4/10/2015]; Kachwanya, 'Uwezo Fund Is a Bad Idea, Create Investment Wing For Proper Funding,' September 11, 2013, available at <http://www.kachwanya.com/2013/09/11/uwezo-fund-is-a-bad-idea-create-investment-wing-for-proper-funding/> [Accessed on 4/10/2015].

<sup>92</sup> *Christopher Rice*, available at <http://www.goodreads.com/quotes/43031-everyday-is-a-bank-account-and-time-is-our-currency>, [Accessed on 4/10/2015].

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