

Report on the monitoring trip to Kenya

Monday, 26 January – Saturday, 7 February 2026

As a member of the Wilearn board and project manager of the e-learning pilot project in Chad, I had the opportunity to learn about various approaches to offline digital learning in Kenya.

The focus was on the implementation of digital learning in regions without internet access.

Aims of the trip:

- Visiting various project locations in Kenya
- Participation in teaching units at the various locations
- Analysing concepts for the use of digital devices on site
- Investigation of the methodological integration of the devices into teaching
- Recording the experiences of partner organisations
- Identification of challenges and needs in connection with the use of the electronic library

We arrived in Nairobi on 26 January. After a smooth flight, we moved into an apartment in Rongai. We were warmly welcomed by Victor Malombe, an employee of Wilearn Kenya.



The most important stages of the trip are listed below:

- Visit to the Wilearn Kenya materials depot and workshop in a container in East Kadjiado. An inventory of the materials was carried out. The container is located on Sam Mbogo's private property.
- As part of the KMDL association, Sam Mbogo visits primary schools and makes the electronic library available to them. He regularly takes two kits to various schools in the area by motorbike.
We accompany him on visits to two primary schools in the East Kadjiado area: The *Seeds of Dreams Centre* and *Excellence Promise Academy*.
- Meeting with the board of the KMDL association.
The main focus was on getting to know each other and discussing the association's planned future activities.
The developer of the *Africana Academy* learning platform, a competitor to Msingi Pack, was also present at the meeting. The schools belonging to the KMDL association primarily work with the *Africana Academy* platform. The question is whether wiLearn should license it in order to definitively add it to the library. He explains to us how the platform is to be developed further and how he works. It turns out that he works alone and mainly uses AI to publish the learning content.
- Flight to Wajir in north-eastern Kenya. Visit to the WASLE (Wajir Smart Learning) association. As part of the AIC school, the association runs a digital learning centre with two electronic libraries and a smartboard. The equipment is used in various schools in the city and in after-school outreach classes in private homes, where it is transported by motorbike. A church parish's Sunday school also benefits from this.
- Visit to St. Benedict Primary School in Dandora, a small school for children whose parents live on the rubbish dumps of Nairobi. The electronic library is used in lessons. We attend the ground-breaking ceremony for the construction of a new school building, which takes place in the presence of the District Commissioners.
- Visits to the headquarters of Gamewatchers (tour operator) to repair some equipment and clarify who is responsible for the costs.
The tablets in the existing kits should be reinstalled and standardised. We are also discussing a new project to be equipped in northern Uganda. We are open to cooperation. However, there are still some unresolved issues for successful implementation:
How much money is available for the project?
How will transport and support be ensured over such a long distance? Victor will remain in contact to follow up on these points.
- Visit to the headquarters of the Born Free organisation in Nairobi. The organisation is interested in a kit that it would like to use to hold awareness-raising events in communities and schools around the national parks.
Roland can show the kit to the board and demonstrate its capabilities.
We await the board's decision.

Observations and findings:

The question of which organisational and methodological concepts are used in digital libraries and what experiences have been gained in this regard was particularly exciting. The impact on learning success was also of great interest.

Here are the most important points:

- The Msingi-Pack application was predominantly used in the classes – a digital course that covers the entire curriculum up to the ninth grade. The application is mostly used in frontal teaching: the teacher controls the course on the blackboard or with the projector, and the children read along and answer comprehension questions on the tablet. Some of the answers are discussed and explained in plenary.
- In order to give as many schools as possible access to the devices, they are transported by motorbike. An association is responsible for organising and supervising the project, as well as maintaining the devices.
- The devices are used in several classes at the same time. The person in charge is responsible for provision and coordination. It is advantageous that the devices are ready for use and the batteries are charged; immediate support is available in the event of technical problems. This ensures that the devices are handled properly.
- In the lower grades, the projector is used primarily. The children learn with music films that convey the learning content. From the third or fourth grade onwards, the Msingi Pack content is mainly used.
- In a very small school (*Seed of Dreams*), children from all grades worked in one room, with each child working individually on their learning programme.
- In Wajir, the WASLE association also organises learning events in private courtyards, which are particularly beneficial for children of the local Somali population. This promotes contact with this population group. The Msingi Pack is used primarily for exam preparation and for self-directed, individual learning. Teachers accompany and support the children and young people in this process.



Conclusion and outlook

The trip to Kenya impressively demonstrated how digital learning solutions can also be successfully implemented in regions without internet access. Particularly noteworthy is the commitment of local partner organisations, whose dedication and creativity make implementation on the ground possible. The portable devices and their flexible use in different schools and communities contribute significantly to the spread of digital education.

However, the observations also make it clear that the sustainable use of digital media depends on good technical support, regular maintenance and training for teachers. Challenges remain in terms of financing, securing power supplies and adapting learning content to local needs.

For further project work, it is advisable to maintain communication with partner organisations, support further training for teachers in technical and didactic areas, and continue to develop the technical infrastructure. The insights gained in Kenya provide valuable impetus for the implementation of similar projects such as e.g. in Chad. The experience gained in Kenya will be used to promote digital education in other regions and to develop innovative solutions for teaching without internet access. Cooperation with committed local partners remains a key factor for success.

What was striking was the growing interest among parents and their requests to purchase their own digital devices for learning purposes. This approach suggests that digital learning opportunities are not only perceived as a support for school, but also promote independent learning at home. Independent access to digital content opens up additional opportunities for learners of different age groups to acquire knowledge regardless of time and place. The social impact of digital learning opportunities in the context of interfaith coexistence in Wajir is also particularly noteworthy. The learning opportunities created make it possible to meet a variety of learning needs. According to our observations, access to education and additional knowledge can help to break down reservations and strengthen mutual understanding between different population groups.

Overall, it is clear that digital education in this environment not only contributes to individual development, but can also have a unifying effect. It supports dialogue, promotes mutual respect and contributes to respectful coexistence without changing existing cultural or religious structures.

Hu. Frehner, 17 February 2026